

JESSE W HOOPES

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IMPROVEMENT ERA



MARCH, 1923

VOL. 26

NO. 5

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF ~
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The Mists Shall Lift

The mists shall lift, and Truth shall stand revealed;
The prayers of patient men, no more concealed
Shall move the nations; Ignorance shall flee;
And hearts combine to hail the victory.

The mists shall lift and souls in countless lands,
Groping in the dark, with eager hands
Shall reach the summits where the flood of day
Engulfs the past, intolerant and gray.

The mists shall lift; the pageantries of kings,
The armies, navies, fleets with magic wings,
Shall crumble in the crucible of Truth;
And peace shall soothe the fevered brow of Youth.

The mists shall lift; Tradition's musty urns
Shall burst as holy incense burns
The false, the show, the cunning mockery,
The ancient masks of pious trickery.

The mists shall lift! E'en now the heavens glow
With dawn's red flame. Before it flees the foe;
While straining eyes behold in deeps afar,
The hope divine—the Bright and Morning Star.

Lethbridge, Canada

Frank C. Steele



A demonstration of M Men given during one of the sessions of Leadership Week, Brigham Young University, January 22-26, '23

IMPROVEMENT ERA

Vol. XXVI

MARCH, 1923

No. 5

The Book of Mormon and I

By Dr. C. F. J. Bechler

[The author, who is not a member of the Church, is of a well-to-do family, and was a student in a leading German university years ago, when two or three "Mormon" elders from Salt Lake City, were in Koenigsberg, Germany, on a mission, and there became acquainted with him. One of them presented him with a Book of Mormon and with copies of the *Era*. What has happened since is made plain in this little classic sent by request of the author through the elder to the *Improvement Era* for publication.—*Editors.*]

It sounds a bit arrogant, that "I," does it not? There is, so to say, no one in the U. S. A. who knows me. Only in Utah there are some friends who, reading my name, bring to their memories the figure of a chap they met many years ago somewhere in Germany. I think it is my duty therefore to introduce myself. This introduction will be a short one. It is not of contradiction: I am not a "Mormon," and yet there is a Book of Mormon in my possession, bearing my name in golden letters on its dark leather cover. This book has its story. It is a very simple one. Here it is:

It was given to me in remembrance of many happy hours spent together with young friends—"Mormon" elders—in Koenigsberg in 1909-10. And now in this cold, dark December night it is lying on my writing desk. It is so calm and quiet in my room, peace reigning within its walls. The listless breathing of hours that pass by is only interrupted by a regular "tick-tock" coming from out a dark corner, and the irregular beating of falling drops against my panes, for the first snow is melting away.

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Slowly my left hand gets over to the book. My fingers touch it. There is so much love in my patting the soft leather. I lean back—to dream. I see eyes I liked to meet in those happy days, and I hear a voice that would then go to my heart—"Doc., old chap, there will come a time when you need a friend and help—then take this book. God bless you, my friend!" There comes a film over my eyes. I hear the shrill whistle of the engine. There is a hand-waving farewell—and my "Mormon" friend has gone.

With me stayed the Book of Mormon. I was glad to have it, for I am a bibliophil and like, therefore, books in good bindings. But I did not read much in the book. I tried to do so at first, but I soon put it aside; it is no novel, it contains no interesting story that keeps you to your place till you have finished it. So we separated. But now and then, once or twice a year, when dusting my books it fell into my hands. Then I would take it and smile at it, as you smile at a person you meet after a long time. I would talk to it, ask it a question and wait in vain for an answer. "Does it not understand you, or do you not understand it?" For me, books are no dead things. They have a soul, they live. They are your friends, the truest you can have, for they never betray you. They talk to you. So when they come to me, I make friends with them, before I lock them away, and yet, strange to confess, this Book of Mormon, though it came from the best friend I had, though it was dear to me, remained a stranger to me for many years. I could not talk to it, it did not answer, remained silent and cold.

War broke out. I had instantly to leave for the front. I could not go without a friend, a book. So I began to choose among my books. And there the Book of Mormon crossed my way. For some time I held it in my hands. A feeling quite new to me came, there was a change—something that had stood between the Book and me had fallen. There was a voice within me that rang: "No stranger any more." But the book seemed to smile a bitter smile and to say: "And yet, no friend." So, with a sigh, I put it away and took the Bible, "Faust" and "Nietzsche."

Time rolled on. I got wounded several times. Revolution came, the Treaty of Versailles followed. The Poles occupied old German provinces. A horrible time, and just then it happened.

It was a chilly February night, past midnight. I could find no rest. My heart was too weary. So I wandered up and down my room. Dark as the starless night were my thoughts, dark as the stormy nature without my future. Lonely, lonely without any friend. I stopped wandering, leaned against my book shelves. Bitter sorrow in my heart, I looked at my silent friends.

I heard them say: "Come to us, take us." But when I opened to take one of them, they were all silent, no sound, no word, no friend. A bitter pang shot up. "You leave me too?" No answer. Then I felt an endless pain. Given up! And I was going to step back and to bury myself in my loneliness, when I heard a voice: "Do take me." I stopped and turned back. There was silence. Did I hear right? But then came the same voice once more, "Do take me—my time has come."

"You!" I exclaimed in wonder, when I had followed the command of the voice, for I held the Book of Mormon. "Yes," it said simply. I did not dare ask more, for something like awe before this small volume had come over me. Together we went to my armchair. And there I opened it and began to read. It was the fifth chapter of the Book of Jacob, the story of the master of the vineyard who went forth and saw that his tame olive tree had begun to decay. The story struck my heart. There was too much in it that made me think of my poor life and of what was around me. I had to think a long time over what I had read. Slowly, without reading, I turned the pages over till I came to the end of the Book. My eyes' planless wandering over the lines fell upon Moroni x:22: "And if ye have no hope, ye must needs be in despair." I was in despair, for I had lost all hope. Never in all those bitter days had I felt that I lacked hope so much as then when the Book told it to me.

"Hope," I cried, "where is hope? Do tell me."

And the book answered: "With me is faith, and where there is faith, there is hope, my friend!"

"Friend?" I asked in astonishment.

"Yes, you are my friend now!"

Soft was that voice and clear as the bubbling of water in a brooklet with small stones. Of a sudden there came joy, that deep joy I had not felt for a long time.

"O you, how I thank you," and I pressed it to my heart, for there was hope in me. A long dreamless sleep followed. When I awoke I felt rich, for I had won a friend.

But that same day I had to flee. The Poles were after me to catch him who had tried to defend the right cause. I happily escaped and came that same night to the Free City of Danzig, my native town. I arrived in a cold darkness. No one to bid a hearty welcome, lonely and abandoned, I waited for someone to come. But then I gave it up with a sigh and entered the dark and solitary streets. All looked so unfriendly. An uncanny darkness reigned, rare lamps giving a feeble light. A cold rain fell in killing monotony. A bad welcome of my dear old town. Bitter, bitter were the thoughts in my heart, and

slowly but steady, the feeling of despair, born anew in that loneliness, crept up from behind. I had come to the old and mighty Cathedral. Icy wind blew round its huge cold corners. It made me shiver. I hastened on. A lamp flickered up. I knew the spot. It was the entrance door, which I had passed so many times, a child, a boy, a man. There was a sudden voice within that bade me stop. I stood and looked around. In the dim light of the far-off lantern stood the oldest statue you can find. Hundreds of years ago it was given to the Cathedral by a pious man who hoped to reconcile his God through this gift: The Virgin holding her God Son in her arms. I stepped near and looked up. She smiled to me as she had smiled to those who had come to her Cathedral for all the years. But then I saw her move, give a sigh, I obeyed and slowly I brought my hand to that same place where she held hers, near the heart. When my fingers touched the place, I felt something hard that was in my jacket pocket, something that made my heart leap with joy and made me forget cold and darkness and loneliness and despair. I knew what it was. Out I took it in haste and joy. The Book of Mormon was in my hands. I had put it into my pocket the last night, and so it had come with me. Out of all friends, the only one who had not left me.

What then follows remains my secret, for there are things you never talk of to anyone. You never confess in written words—but since that time the Book of Mormon is on my writing desk, and I often take it along with me on lonely walks—

“Blessed the man who has found a friend.”

Danzig, Germany

Prayer of a “Mormon” Boy

Kind Heavenly Father.—For one who dared to give me mortal life—my Mother, I thank thee. For an honest Daddy, fearless enough to undertake the task of rearing me; unselfish enough to forego the luxuries of life and share his all with me, I thank thee. For parents who showed their gratitude for life by giving me a goodly number of brothers and sisters, I return thee thanks.

For thy beloved Son who gave his life for me that I might have eternal life; and to Thee—Thou who suffered thine Only Begotten in the flesh to die for my redemption, I am grateful. For a knowledge of this life’s purposes and the meaning of its experiences while journeying here, accept my gratitude. Father in heaven, for life—I thank thee.

Peggy

By Agnes Just Reid

Codyville, Wyoming, July 16, 1922.

My dear, dear LaVern:—Yes, yes, I knew how overwhelmed with surprise you would be when you heard of my marriage, and, though you were kind enough not to mention the fact, I knew how more than overwhelmed you would be to hear I was married to a farmer. I remember how I used to rant about the hard work on a farm and advise all you girls to marry anyone, doctor, lawyer, merchant, thief; or marry no one at all, but never, never marry a farmer. Well, that was before I knew about Peggy, no not Peggy Marsh, just Peggy, and when I have told you the story of Peggy you will understand.

The year after you left, the same old bunch from the "High" came out to dad's for the same old trip to the same old mountain. Excuse me, dear LaVern, it was not quite the same old bunch and nothing else has been quite the same after you left us. There must have been twenty of us in the party, most of them from the "High" but a few neighborhood young people who cared to join us. We had horses and saddles of every description borrowed from everyone that would loan us one, but, fiddle, you know all about that part of it.

The day passed rather uneventfully, the season was not far advanced, so we climbed through many snow drifts to reach the mountain top, but we all made it after a good many slips backward, built our very smoky fire and ate our very badly shaken up lunch. On the way home, as usual, the enthusiasm of the morning had dwindled until about fifty per cent of us were tired and cross. The bunch fell into little groups. I had no special escort for the day, so, by the time the pairing off was done, I found myself riding down the mountain trail with George Pratt. It wasn't an awfully happy sensation either. I knew full well how all the girls of my set, including yourself, would poke fun at him. I thought of the many times that you and I had noticed him in the field plowing or reaping, or even met him on the road in his car and passed remarks about his countryfied appearance. Anyway, it did not matter, I was tired and did not care to talk, and I knew that if he didn't know anything else in the world, he was a good rider and would get me

safely home over the slippery mountain trails. We rode for miles and never spoke, it seemed to me. After a while we left the trail that the others had taken and took one that George said was shorter. The air was full of spring accents and spring sounds and as we got lower we began to find a great many flowers. George picked some that I especially admired, then we had another stretch of silence. You know how long the road always seems coming home, all down hill and slow going, but after awhile I began to feel all new and rested. It really seemed a relief to be away from the noisy, giggling bunch, all talking at once and all saying the same "nothing."

About that time our trail began to wind down into a little creek bottom, and something large and dark loomed in the bed of the little stream. I asked George what it was. He said simply: "A dead cow," but it didn't look dead to me. That is, it looked dead and acted dead, but I was positive I had seen it move. As we rode closer, George said he too fancied he saw something move and it might be a wolf on the opposite side of the carcass. Wonderingly we kept on down the trail, then crossing the creek we came into full view of the dead animal and Peggy. I am just sure that I said Peggy out loud just the minute I saw the calf, for that name seemed to be right there with her. If I didn't say it there wasn't a word said. There wasn't anything to say. We both saw at a glance what had happened. The mother cow had been mired in the mud at the creek bottom, she had been dead perhaps two days and Peggy had stayed right by her, at the mercy of the wolves that were sure to come, and gently licked her with her tongue, trying, it seemed, to awaken her.

When she saw us, of course she did not know we were her friends, so she threw up her little head, opened wide her startled eyes and ran up the mountain side like a frightened deer. Quicker than you could think, George took down his rope and raced after her. I followed as fast as I could but by the time I got within sight of them again, George was off his horse, kneeling by a very fast breathing little Peggy and gently taking the rope off her neck. I did not know what he meant to do but he did not seem to care to talk so I was sure he would not like to answer questions; so I just waited. And what do you think he did? Why, he took Peggy in his arms and put her over the saddle, then he got on with her. Of course, Peggy had never ridden horse back and she was so frightened and kicked and bucked until I was sure she would get away again and go back where the wolves would eat her, but George just held her firmly and looked at her lovingly and after awhile she quit fighting him, and rode along quite submissively.

When we got home, the rest of the bunch had been there some time, most of them had gone on home, but my dad was certainly pleased when he found what we had brought with us. George said it was to be mine. I could not see why it should, since he had all the trouble with it, but he said it was a rule of the range that anyone finding a motherless calf like that became the legitimate owner, and he insisted that I had found it. Well, I helped feed her that day, and after the close of school and I had my coveted diploma, I fed her all the time. She grew so fat and pretty and would come to me as far as she could hear my voice. My, how I grew to love her! She was the best pal I had ever had.

George would call up occasionally when she was real small to see how she was getting along, but I couldn't begin to make him understand how she was growing, so I used to ask him to come and see her. Naturally when he came to see her he couldn't help seeing me, and we found a lot of things besides Peggy to talk about. As long as it was summer, I was sure he was just coming to see Peggy for he never would come in the house, no matter how hard I'd beg, but when the days got cool, and the nights were chilly, he still came sometimes, and then he had to come in to keep from freezing while we talked. Then about Thanksgiving time he asked me to go to a picture show with him. Of course, I went. You know I never miss a picture show. Then, what do you think he gave me for Christmas? Why he subscribed for every movie magazine there is on the market. No more blank mail days for me, they simply rained in, and more than that he took me to a dance. He always did dance divinely, but being a farmer I never noticed it much. After that we went to a great many places together. We always found lots to talk about, but there were times when we were happy just to be together and not talk. Peggy had reached the uninteresting stage of calfhood. She found her living in the field and did not seem to care so much for me, so George and I became more and more companionable. We walked together, danced together, rode horseback together, rode in the car together. And one day in the spring he asked me to marry him, and I was mighty glad he asked me, and I said "yes," right quick.

Then began the part of the story that was not so much Peggy's story as mine. George began to build a home for me, to set out trees, plant grass and flowers for me. There had been times when I envied you girls, who had the chance to go to college, but after I became engaged to George I was always sorry for you. Oh, the amount of things he did for me, just me. Why he would hardly let the carpenters drive a nail

until he ran up in his car to ask me if I thought it would be all right to have it driven in that particular place. Then several times a week he took me down to pass judgment on what he had done. And the amount of things that he accomplished in that year! He surely worked and planned in true "Harvester" fashion, for when spring came again everything was in readiness.

By the time the crops were in, it was June, and that was the only month I would consider for my marriage, so one day he came and took me to town in his car, as he had done hundreds of times before, and we were married in the presence of two witnesses.

That night, we stayed to a picture show, then came home in the light of the most glorious full moon that ever shone on a happy pair. We ran the car into the garage, and as we came out there seemed to be sort of a commotion among the milk cows, so we walked over to look at them and there was Peggy, my Peggy right down there in George Platt's corral. Dad had driven her down after we left, and by Peggy's side, shining there in the moon light, was another little Peggy, our wedding gift.

I hope you will visit us soon for we remembered to provide a room for you when we built. The strawberries are ripe, and Peggy's cream is the best in the world.

Your perfectly contented

Margaret.

Shelley, R. 2, Idaho

The Troubled World

What's that! From out the blackened darkness of the night,
An unfamiliar sound—and sleep has fled,
And in the startled mind new thoughts arise,
We leave our bed and write.

* * *

The night is filled with dread, the day with fear,
And as we pass the blackened watch of night,
Restless and startled by unfathomed sound,
We wake to meet the rushing hours of day
Heavy with foreboding. And with no hope
Of good reward for labor spent.
But—driven by life's stern necessity,
With nerves and muscles tense, we fight the day
And seek to find success which, like some phantom
Calls us on—but never gives us rest.

Oh, troubled World! Thy path is far astray.
 But, know this, there is balm for all thy ills.
 Pause in thy maddened rush, and for a space
 Consider whence thou cam'st and why thou art.
 And where thou goest—and life's destiny.
 And in thy heart will come—
 Like some forgotten knowledge of the past—
 A new and welcome thought and you will know
 That in the great and fearful plan of life
 Some power unknown to weak and mortal minds
 Guides mortals' destiny. And if you longer pause,
 Another thought, more potent than the first,
 Will reach thy seeking soul, and you will say,
 Without one doubting fear,
 There is a God!

Consider this! Oh weak and mortal man,
 You little know what life still holds in store
 For you, and those whom thou wouldst bless.
 And should our fate this day decree
 That our short span of life is done,
 What then?

We have no power to halt Time's onward flight,
 And we must go. And where?
 To that great realm unknown from whence we came.
 For can you think that when our cold and lifeless clay
 Is hidden in the dust that that is all?
 No! Consult thine inner self
 And every fibre of thy being cries,
 "We still must be!"

And if there is a God, and after death
 We still shall live
 And know ourselves—our friends, and realize
 The meaning of the past and what it means
 To future life. Will we be glad
 That we have lived?
 Throughout the ages e'en since man began
 His mortal race,
 This thought of God and future life
 Has been his hope—and every clan,
 From lowest savage to the highest man,
 Has had its God.

Back in that great unknown from whence we came
 Ere earth was formed, our God made known his plan
 To further man's progression. For—without
 This mortal body, all progression stopped.
 And so we sang and shouted loud for joy
 That this should be. But hark! We then were shown
 On this new earth man walks by faith alone.
 No knowledge of the past you there should have
 No power to know what in the future lies.
 But day by day you shall pursue
 Your onward course.
 And live your life, and choose 'tween good and ill,

Virtue and vice. For in this mortal life you shall be tried
 And proven whether you love good and seek
 The goal of life well lived, of many worth-while deeds,
 Much goodness wrought and happiness dispensed; or whether,
 In the weakness of your baser self, you yield
 To Satan's temptings and go down to dark despair
 And to an evil life where hope is lost
 And man becomes a beast.

For, to progress, man must be tempted—tried.
 And if he overcome the doubting fears and all the temptings
 Of that baser king (who laughs at man's misfortunes
 And who seeks, with cunning and intrigue, to conquer man
 And bring him down to hell and all its bitter thoughts)
 Then when this life is o'er and we once more
 Regain our knowledge of that great unknown
 From whence we came and where we are to go,
 Our God will give us welcome, and his power
 Will permeate our beings, and from then,
 Through all the countless ages of eternity,
 We'll go on and on to greater power,
 Richer knowledge—and be free
 From all the trials and temptations we have fought
 In mortal life.

But if we fail in this, our course is stopped
 'Till we have paid the price for all our sins
 And suffered for the wrongs we did on earth
 To fellowmen.

Choose thou! Which course is thine?
 Wilt thou believe there is a God and worship him,
 Or wilt thou say there is no God—no hell,
 And waste thy life in wanton greed and sin,
 And forfeit all thy chances to become
 The master of thyself—thy destiny?
 There's but one course and that is still to fight
 And seek that life of better deeds.
 Strive for ideals that when the time shall come
 When thou shalt close thy mortal eyes to wake no more
 Till thou art called of God,
 That thou shalt go untrembling, sweet, serene,
 In this great thought, "My race is run;
 No evil deed has been my part,
 But ever have I sought the better things."
 And as you pass into Eternity,
 What light shall come—what peace!
 All fears have passed and through all time to come
 No pause in thy progression and thy joy.
 Live then, O Fellowman! Choose thou the right!

L. B. Summerhays



Hearts and Hollyhocks

*A Story of Love, Struggle
and Society*

*by
Ruth Moench Bell*

CHAPTER VII

Throughout the night, the strange familiarity of that figure in the freight-car disturbed Edna's rest. Could that man possibly have been John? If he were John, why was he there? Why was he there? And why was he carrying with him that pitiful box of sandwiches?

He had promised Phil to return at once to a meeting at the office. Why must he send her away like that before he could go to the meeting? What was the meaning of the cry in his sleep and then repeated when he was awake: "God, I'm afraid of it all"? Why had he acted so strangely of late? Why that trip out to the little hut among the hollyhocks?

It was maddening to lie there cooped up in a Pullman sleeper while John was perhaps speeding away in another direction in a freight-car. The proximity of the upper berth oppressed her. If she could only get out and walk up and down the aisle: If she could get out into the open, under the stars and think!

Towards morning she dosed off fitfully, to be awakened with a start of terror as the wheels of the train crunched to a stop at a small station. The crunching of the cars sent a shudder through her. Many a man had been crunched to death beneath such wheels! Many a man stealing a ride on the freight train! She peered anxiously out. As if she could hope to see John among the passengers going and coming!

Like one emerging from prison, she got off the train and was met by her cousin. His wife was not with him. She searched his face and, to her dismay, found something that confirmed her worst fears. Silently, reading her query in her eyes, after they got into the car, he handed her a newspaper. It was folded so that the shrieking headlines clamored at once at her ears.

How many times had she read such words, read them casually, almost with indifference? "Defaulter, Fugitive from Justice, Eluding the Law, Detectives on his Trail." Now those terrible words with John's name blazoned beside them, were like bayonets, scores of bayonets, piercing her heart. The world seemed to stand still as she read that much, not the details, and crumbled the paper in her hands.

Considerately, the cousin drove out into the open country, to give her time to recover before taking her to his home.

"I've got to get to John," she finally moaned. "I must get to him."

"No one could even guess where he is," her cousin told her.

"I know where he is," she cried. "I know now, at least, where he was. He left in a freight-car, bound for the coast."

The cousin stared at her: "You knew he had done this? You knew he was fleeing the law?"

"No, no, I never guessed till now. I never guessed where all our luxuries were coming from. Never guessed why he was sending me away. But as our train pulled out, I saw a figure like John crouched in a freight-car going in the opposite direction. It was so absurd that he might be John that I could not believe till now, in spite of the resemblance. It was John, I know now, John, my John! I belong by his side! I must get to him."

"You will be watched. They will try to trail him through you. Keep a watch on your words. We will try to shield you from reporters. But you had best stay here for several days. He will probably write you here."

"If I could only get some word to him! If I could only be sure he would write. If I could only be near him to help him to bear it! If I were only with him in that awful freight car! He may be hungry and sick and I never know! Oh, God, I can't bear it."

"Then it isn't the disgrace?"

"The only disgrace I care about is that they are calling John a thief. He isn't a thief! Whatever he did, he did it for me, hoping to make me happy. Why didn't I know that all I wanted to make me happy was just John? John anywhere! A freight-car or hovel would be heaven now if John were there with me and free. Oh, why didn't I know?"

Days after, no word had come from John. Edna knew that, though her relatives were most kind, they could not relish the notoriety her presence occasioned. She knew they could not be proud of their relation to her, now. She begged them to forward in a differently addressed letter, any word that might come from him, and went back to close up their affairs and home.

Home! If she could but have realized what she was to encounter! If she could have had some preparation for the sight that met her eyes as she neared her home! Vehicles were drawn up before the house. One article after another was being brought out and auctioned off. Common things, precious possessions, personal belongings were brought out in the same

way and held up for the smiles, or admiration of the crowd.

Shrinking from public gaze, Edna looked about for some place to conceal herself. Fortunately Judith was looking out of her window at the distressing spectacle and turning away, momentarily, caught sight of Edna. With a suppressed cry she ran out and brought the poor wanderer into her home.

"Oh, you poor darling," she cried. "Come into my room so Phil will not see you. He is terribly angry. I slipped over and got a few of your personal effects, without it being known. I've put them away for you. Isn't it awful, dear?"

"Nothing is awful," Edna broke down and sobbed in Judith's arms, touched by her kindness and sympathy. "Nothing is awful but this: John is suffering it out somewhere alone. It seems almost worse than if he were dead, not to be able to get any word to him or hear from him. And it's all my fault. He wanted to live out there in the little cottage among the hollyhocks. I thought it would be so lonely there. Oh, it would be paradise there now, with John. I—I thought it would be so lovely to live near you, just as we had always done. I didn't see the strain it would be on John trying to keep the pace with you. We with our small income, you with your plenty! When he began getting me things I had no idea he was—was—oh, I can't say it about John."

"You shan't say it." Judith put her hand over Edna's mouth. "You shan't say it. John is not a thief. It has all come to light now. One of those fake promoters got hold of him. He borrowed a little to invest. They say that he made a good sum with that to lead him on. Then he tried more and they saw that it, too, succeeded. Then he invested a big sum of the firm's money expecting to pay it all back before the fact was discovered. Then the bottom fell out of the whole scheme and he couldn't pay back."

"If they sell the home and car and furnishings won't that square it all?"

"The home and car and everything you own will cover only a fraction of the frightful sum. It almost sent us to the wall. Phil's father is back now to help the business through. He said he could have believed it of anyone on earth but John. Phil is furious with himself that he was easy enough to let John take you to the train that night. It only shows how they all trusted John. He said he never dreamed for a minute that John would not come back after he got you out of the way, and face it all. They must do business under a receiver for awhile. But I feel sure the business will recover. Phil is terribly bitter against John. He has detectives searching for him everywhere."

"Don't say another word," Edna sobbed. "It was I who

dragged him down. Think how they all trusted him. And now they are hounding him down just as if he were an animal, a poor, wounded animal. And I am responsible. I should have helped him up to what he meant to be instead of bringing him to this."

Edna waited till after dark and then Judith took her stealthily to the station. She preferred to return to her cousin's. She couldn't endure to see her mother or let herself be seen by anyone, least of all her mother.

Months passed away, agonizing months for Edna. She was shielded by her cousins, yet knew herself an unwelcome guest. Then, one day, came a letter, scrawled to defy recognition. Edna knew it at once, however. John was alive but wretchedly poor and in need. He was in that haven for criminals and fugitives, New York City. Could she send him a few dollars?

Fortunately her mother had sent her a small sum, knowing she must be in need. She shared it at once with John, telling him that she was coming to him and bidding him meet her. She gave the date and hour of her intended departure and the line over which she would leave.

Disguised, she was taken by her cousin, at night to an adjoining city and there boarded the train en route for New York. Whatever she might have to face, it was a relief to get away. Her presence, she knew, was a strain on her cousins. Even their car rides with her were made after dark. And while she served them as a domestic without compensation save the meager wage of a servant, she knew that they would be glad to be rid of her.

She, too, was glad to be off. Then also she was going to John. If she did not stick to him in this time of trouble and disgrace, who in heaven's name would? Yet, how differently she was going to New York! How differently than she had gone in her dreams. Alas, now, her dreams had been changed to night-mares. If she had but known her stay in New York was to be like one long night-mare from which there was no merciful awakening!

Edna stepped off the train after her long journey. John was waiting for her, John—in the bleak, biting winds of December, waiting without an overcoat, gaunt, haggard, ragged, harassed! A gust of wind disclosed his bare ankles. He was without socks or underwear and shoes were full of holes. John, the once handsome, well-groomed John! All his strength of character and inherent nobility had come to this.

Edna choked back the sobs that gripped her throat. She went to his arms and kissed him. His shoulders were so thin they seemed to cut her arms as she put them about him.

With a pitiful attempt at playing the role of masculine protector, John assured her that he had found a room for

them. They went along side streets like two dismal, hunted rats, over slimy cobblestones, down evil-smelling alley-ways, Through tear-dimmed eyes, after blocks and blocks of filth, Edna suddenly became insensible to the slime and tenement odors. Instead, even in the bleak air of December, there rose the faded outlines of the little cottage among the hollyhocks. Is there a fragrance to hollyhocks? Can their perfume subdue the odors of tenement alleys? Can their straggling foliage blur the lines of giant structures built to house humans?

Battling with sobs that must not come up, blinking away tears that must not flow, Edna descried the shadowy forms of children among the hollyhocks! Babies with flaxen curls making doll parasols of hollyhocks and hats of burdock leaves! A home that might have been hers and John's forever! Babies that might have blessed them! Peace in quiet ways! Angels among the clouds with eyes one's eyes might meet! God in the mountains, the stream, the moon, the meadow!—And this!

They were inside a wretched room, cold and cheerless.

"I saved my last week's pay for you," John was saying in an attempt to hearten her. And he laid four dollars on the table.

He had gone without food and braved the winds without socks or underwear and saved for her. Edna gulped her sobs back again. Whatever happened she must not let John see her cry. She must look cheerful and cheer John.

With fearless eyes she took in the room. Her impulse was to stand on the rickety chair in the middle of the room and gather her skirts about her lest she touch some part of the room or furnishings. Instead, she affected to ignore the dirty bedding, the torn wall paper, the broken chairs and table. She kissed John again and she did not sob.

"I'll hold it till night," she kept telling herself. "I'll not cry till John is asleep. I mustn't! I mustn't! I mustn't!"

She spread a newspaper on the table and got out a little lunch she had bought at a small station. There was neither coal nor kindling in the room. She rolled up a newspaper and lighted it in the stove and they drew close to the slight warmth; for the wind was blowing through the cracks and broken panes of glass.

Edna had decided to look for work, too. They could not live on the four to seven dollars a week which John could earn working at obscure jobs where detectives would not be liable to find him. She had saved a little and with that she bought John a cheap overcoat, underwear and socks. Then Edna set out to look for employment.

John warned her that they had to be particularly careful about answering advertisements in the paper, any one of which

might be a decoy. After a long day's search the only thing she could find was a job as scrub woman at three dollars a week. John protested. In the other days he had never been able to endure the sight of his dainty, charming Edna mopping their small kitchen. Now the thoughts of her scrubbing for others was more than he could bear. Edna declared she did not mind in the least and would only do this till something better could be found.

She had not long to wait. Word came through friends in the monstrous underworld, friends who knew and were faithful, detectives were on his trail. They were forced to change employment and move to even less desirable quarters.

Always it was the same thing. As soon as better work or some small comfort was theirs, the dogs of the law were on their trail and they were forced to break the scent.

Once John was warned barely in time. A detective froze one foot waiting for him at the front door of the tenement while he, forewarned, escaped through a back alley. It was had enough to find work but to be forced to leave seemed too cruel.

Many a time there was scarce a dollar between them and hunger. At such times Edna pretended she had a headache and declared she was not hungry, so John could have the small supply of food. When circumstances were better how glad she was to be able to get an egg for John and how valiantly she protested that she did not care for eggs.

Often she found herself sitting up in bed, having dreamed that John was taken. Then she would grope along the pillow till she found him or would listen a moment to his breathing, so real the dreams became.

(To be Continued)

Thinking

"Remember that it is a law of man's being, that the inner, subconscious mind must respond to the picture-thoughts that are created in the conscious mind."—*Sam E. Foulds.*

"Keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding master; he does but sleep; wake him. Self-control is strength; right thought is mastery; calmness is power."—*James Allen.*

"What you allow to live in your heart, harbor in your mind, dwell upon in your thoughts, are seeds which will develop in your life, and produce things like themselves. Hate seed in the heart cannot produce a love flower in the life. A sinister thought will produce a sinister harvest. A revenge thought will produce a bloody harvest."—*Editor's Scrap Book.*

The Spirit of Research

By J. E. Greaves, *Professor of Bacteriology and Physiological Chemistry,
Utah Agricultural College*

Toward the close of the sixteenth century a mere youth seated in the cathedral of his native city of Pisa was attracted by the swinging of a lamp suspended from the ceiling by a chain. He noticed that, no matter how much the range of the oscillations might vary, their time was constant. He verified this first impression by counting his pulse the only available time piece. Later we find him climbing the spiral staircase of the leaning tower of Pisa until he reaches the gallery. A great crowd watches as he releases two balls from their place on the balcony. It is observed that although one weighs one hundred times as much as does the other they travel together in their decent through the air. Still later we see him old in body, broken in heart, imprisoned and facing the tortures of the inquisition; yet with a clear eye and a firm exemplification of the spirit of research, Galileo rises from his knees before the ten cardinals at Rome and lisps, "And yet, it moves."

Long before the Chemist of Heidelberg invented the Bunsen burner a discussion arose as to whether the temperature of a candle is higher in the center of the flame or at a short distance from its apex. Instead of indulging in theory it is stated that a small boy drew the candle toward himself and thrust his finger into the middle of the flame where he kept it for some seconds. He then placed it a little above the flame but was instantly compelled to withdraw it. He thus solved the problem in a manner which delights the investigator whose everlasting query is, "Why not make the experiment?"

Some ten years later we find this same youth a helper in the office of a country doctor where he overhears the remark from a country girl, "I cannot take small-pox for I have had cow-pox." The next twenty-six years of his life is a single-handed struggle without money and even in the face of bitter opposition to prove the truth or falseness of the belief of that country girl. But at the close of the eighteenth century he gave to the world a preventative for that awful plague of which it has been written, "In those stricken days if a messenger had come from heaven, and standing on earth's highest hill had clarified to all mortals, 'From the long roll of human evils I shall remove

one disease; which shall it be?' one universal voice would have ascended in answer, the desire of kings blending with the prayers of peasants, the cultured accent of the scholar mingled with the cry of the man of the street: 'small-pox!'"

Jenner a humble village doctor conquered this monster with a bit of virus on the point of an ivory lancet.

Both Galileo and Jenner had the true spirit of research. And what is the characteristic of such a spirit? Foremost in the mind of such a worker is the desire for truth. "I want the truth" is his constant watchword. It guides the astronomer, as he sweeps the heavens with his telescope. It is the guiding star of the biologist as he lingers over his microscope. It is the golden rule of the chemist as he scrutinizes the reactions of his test tube, and it should be the most cherished guide of the teacher as he imparts his knowledge to the eager child. The investigator learns to reverence truth, for he soon discovers that every act has a consequence and every sin a penalty. Some truths, when first discovered and viewed apart from the rest of nature, may appear crude or even ugly, but when contemplated within their scheme of creation they blend in with the background and lose their frightfulness, and so the investigator learns and imparts to others. "Ye shall know the truth, and the truth shall make you free."

In his search for truth he learns the value of accuracy. Lord Raleigh weighed nitrogen prepared from the atmosphere and that prepared from pure chemicals. The latter weighed one-sixth of a grain less than did the former. The search for this minute discrepancy revealed a new element, argon. Therefore, the investigator realizes that what may appear trivial may be of the most importance. The search for the origin of life gave us the law underlying bacteriology, surgery, and preventive medicine.

The investigator sets sail into the realm of the unknown with hope at the helm and truth at the prow. But even hope and the longing for truth will come to naught unless guided by the unbiased mind. It is easier for a camel to pass through the needle's eye than it is to enter the kingdom of an investigator without openmindedness. I do not refer to that openmindedness which paralyzes activity but to a condition of mind which may be accurately described as thoughtful doubting.

It is just at this point that the parent and teacher appears to err greatest. They too often create an atmosphere around them which implies, "I cannot err, you must take my word as final."

How distinctly I remember an explanation that was given

by the professor in a class in chemistry at college. I doubted the reasoning at that time, but dared not tell the professor that I thought he was wrong. I memorized the work as given, and some years later I reproduced it in an eastern university. I shall never forget the thoughts that surged through my mind when informed that I was wrong. Was it possible that my former teacher knew no better? Or could I have misunderstood him? In either case how much of the information which he imparted to me must I discount? Oh! If he had only let me have told him that I was a "doubting Thomas," and let him rectify the mistake! Is it not better that our students or our children tell us that they think we are mistaken than to wait and tell others that we lied or were ignorant of the truth in the matter? Hence, this honest doubting is a right which the investigator claims until he has examined all of the evidence. "He should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biased by appearance; having no favorite hypothesis; be of no school; and in doctrine have no human master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of nature."

In trying to wring from nature her secrets he soon learns the joy of contesting with a friend who knows no trifling, is sincere, serious and stern, and is always in the right and the errors and mistakes are invariably ours. His gospel becomes the gospel of work but interwoven with that work is a reverence which is beautifully expressed in the words of Agassiz: "The study of nature is an intercourse with the highest mind. You should never trifle with nature. At the lowest, her works are the works of the highest powers, the highest something in whatever we may look at it. The laboratory of Natural History is a sanctuary where nothing profane should be tolerated. I feel less agony at improprieties in churches than in a scientific laboratory."

The investigator should seek the reason why. To be able to reproduce the words of others or to shuffle mathematical symbols rapidly may be creditable, but it is not to be compared to the application of learned principles to new conditions and the uncovering of new truths.

After the planet Uranus had been discovered, in 1781, by Sir William Herschel, astronomers calculated the path in which it moved and predicted the position it should occupy from time to time. However, the planet was found not to travel on sched-

ule. Astronomers undertook to find the reason why with the result that they discovered the planet Neptune.

Imagination is another essential attribute of the investigator which makes for progress. "With accurate experiment and observation to work upon, imagination becomes the architect of physical theory. Newton's passage from a falling apple to a falling moon was an act of the prepared imagination. Out of the facts of chemistry the constructive imagination of Dalton formed the atomic theory. Davy was richly endowed with the imaginative faculty, while with Faraday its exercise was incessant, preceding, accompanying, and guiding all his experiments." A child often imagines the stars to be windows in the heavens and their twinkling the fluttering of angels' wings; whereas, the astronomers' and geologists' imaginations produce from the leaves of nature the origin and history of the universe.

Marconi had an imagination in which he saw messages of warning, sorrow and salutation, go flashing through space, and today, from the distance out of the fog as if from another world to the listening ears on sea and shore comes the signal, Save Our Ship. But was his imagination great enough to see the thankful mothers and innocent children who are thus being saved from a watery grave!

The joy which comes from such discovery is beyond description. Pasteur danced around the laboratory embracing his instructor after the discovery of the relationship between crystalline structure and optical rotary power. Newton as he neared the end of a long investigation, and could see the dawn of the great truth, was so overcome with joy that he had to ask a friend to finish the calculation. The investigator may become old in body, wrecked by pain and disease, but he is always young in spirit and never tires of life. This is well illustrated by the answer of Joseph Leidy when asked by Dr. Mitchell if he were never tired of life. "Tired!" he said. "Not so long as there is an undescribed intestinal worm or the riddle of a fossil bone, or a rhizopod new to me."

In the research work one learns that "As we advance into the unknown, as we get a clearer vision of the harmony and the grandeur of the living; as we conquer peak after peak, we see in front of us regions full of interest and beauty, but we do not see our goal, we do not see the horizon; in the distance towers still higher peaks, which will yield to those who ascend them still wider prospects, and deep in the feeling, the truth of which is emphasized by every advance in science, that "Great are the Works of the Lord."

Logan, Utah

Love as a Philosophy of Life

By N. A. Jensen

A system of philosophy which is not workable under any and all conditions of society, and in all periods of history, could hardly be said to be a true philosophy of life. It goes without saying that the civil, social, and moral conditions of the time of Christ were vastly different to those of this age. Ordinarily a system built up to meet the requirements of society in those days would be found wanting today. Not so, however, with the ethical system established by Jesus. Brought up and taught as he was in the Jewish interpretation of the Hebrew scripture, and in contact with the narrow factional views of the day, one would naturally conclude that at best he could but select and organize the materials at hand as found within the philosophy of that period. As to his source of knowledge for the plan of life he proposed, we shall not here discuss. What we are here concerned with, the proposition which we now wish to state, namely that the system of ethics as a complete rule of action for the human family, which he proposed, is the only workable system that has ever been proposed, and that it is applicable, virile, and workable in all ages and under all conditions of human conduct.

The success of this scheme of life is due to the fact that the principle of *Love* is made the basic rule of all action involving a moral or social situation in life. "Enlightened self-interest," and all other hedonistic interests, find no place in this system, for the motive he sets up as the proper one, is that of the well-being of our fellow men. "Whosoever will save his life shall lose it." The forces which will bring about the realization of the Kingdom of God are spiritual, and the Brotherhood of Man will become a reality only through the application of the golden rule. Duty is a by-product, a cold rule of action fit only for those who do not comprehend the higher law of love, which comes only through a sense of brotherhood of man. To appreciate the true relationship between men is a necessary prerequisite for the acquiring of this wonderful attitude and power. Where once acquired, it will set in motion a great number of loves, disregarding time, space, birth, social station and wealth, and forever remain unsatisfied until all the family of God has been touched, regenerated, and cemented into one composite

family—the Kingdom of God. This fraternal impulse—love of fellow men, has been the only power that has yielded appreciable returns in social uplift, in any age of history, while pleas and battles for justice have wrought havoc, revolution and misery among men and nations.

Having within him the truth, and knowing that to be the only solution of the great problems of life, Jesus set about “His Father’s business” to establish the power of conversion among men. The process is naturally a slow one, but it is a sure one, and “the little leaven will leaven the whole lump,” in process of time. It is said that reformations do not proceed *en masse*, which is a very natural as well as a fundamental principle, based on the fact that this is an individual process of development and growth—a process of personal conversion. But conversion is the result of contact of personality—one magnet acting upon another. Love being the strongest magnet in this reciprocal exchange of responsive action, it becomes the chief and fundamental law of right conduct.

In setting up love as the principal rule of action, Jesus fulfilled the negative implication of punishment for evil, and replaced it with the positive and explicit principle of desire for right conduct in itself. When love rules, the “law is fulfilled.” An honest man has no fear of the law against theft. Apply the law of love in the home, the community, the state, and the nations, and the dream of ages will come true.

What is *Love*? It is “not a cord to bind, but a light to lead” through the valley of adversity unto the perfect day. “Take up your cross and follow me.” It is not the “self-sufficiency, self-importance,” and spiritual satiety of the Pharisee, but the docile teachableness, the childlike openmindedness of those who “hunger and thirst after righteousness.” It is the cry of the soul for its mate—humanity, and it knows no other call and can be conducted only through the medium of the heart-strings of humanity. Love is not the flower, but the seed and source of righteousness. It is not a “saccharine sentimentalism,” but a virile, rational magnetic power for the regeneration of humanity.

Love is not Spencer’s hedonism that would have us believe that “the sense of moral obligation decreases as moralization increases,” but it is that inner imperative coerciveness speaking for the rights and the good of fellow men, and forgetting the lesser laws of duty, reward, and self-enlightenment. Love is that unselfish, painstaking interest in the well-being of our neighbor, in the return of the “prodigal,” always engaged in the best service for others. Love is the “actual nature of God, the potential nature of man, the secret of individual happiness, and the only star that shines by its own light.

How to acquire *Love*. "Seek and ye shall find, knock and it shall be opened unto you", is as true in the pursuit of love as in the search for knowledge or any other good gift. Love begets love, for it is akin to our nature and comes only when we want it ourselves. It comes through prayer and consecration to true service. It comes most abundantly to him who thinks least of himself. It grows only on "the tree of life"—willing service for humanity, and ripens as the work of redemption is accomplished.

What will *Love* do for you? Love will make you "*poor in spirit*," rich in humility, teachable, trustful, open-minded, the pre-requisites to real growth and development.

It will cause you to "*mourn*" for your own sins, as well as for the sins of others; charge you with the power of penitence; open your eyes to your own unworthiness and your dependence upon others and their forgiveness.

Love will cover you with "*meekness*" that you may rejoice in the success of others; it will attack the root of your own discontent; give you self-control and endurance to suffer in the cause of truth, to the end that you may "*inherit*" all the good in the earth.

Love will cause you to "*Hunger and thirst after righteousness*," for its own sake, and not for any certain reward that you may receive. It will make you eager for a life and character above reproach, and "*fill*" you with a desire for truth, integrity, and service.

Love will make you "*Merciful*" toward your enemies; toward those who sin and those who hate you; cause you to "*bless those who curse you*." It will soften your own heart, and "*turn away wrath*" from the heart of him who would do you harm. It will knit your heart to the heart of humanity so that you may not stalk through life alone as an outcast. Sympathy grows on the tree of love, without which friendship and happiness are impossible in life.

Love makes you "*Pure in heart*" to the end that you reverence purity in itself; it clarifies vision so that one can "*see God*" in his handiwork,—our fellow men. It will rid you of the "*beam*" in your own eye, that you may see more clearly the "*mote in your brother's eye*."

Love leads you to become a "*Peacemaker*" in the family of God, and thus become a "*son of God*". You will go out and find strife that peace may come, and so long as there exists cause for strife, turmoil and unrest, you will not remain content in life.

Love in your soul will number you among the "*Persecuted*"

for righteousness sake",—those who are sacrificed on the cross of service,—the down-trodden, despised, "for so persecuted they the prophets before" you. But that cross will lift you up to your supremest happiness in the Kingdom of God.

The supremacy of *Love*. The philosophy of love absorbs all the value of all other philosophies offered to man. Love takes up all the gladness of the Epicurean, but leaves his exclusiveness, selfishness and heartlessness. It replaces the Stoic "universal law",—the abstract self, with the power of sweetness, softness, and unselfishness, transforming it into a sturdy, strenuous, virile, and workable system of conduct.

Be it known, therefore, that *Love*, the great underlying principle of the correct Philosophy of Life, will eventually transform humanity into a perfect Union,—the *Brotherhood of Man*.

Mesa, Arizona.

About Praying

It don't all consist in praying,
I can tell you that for a fact;
Would you succeed,
Both word and deed
Together must make the act.
And the man who at prayers may
linger,
And don't know when he's through,
Will always find
That he's behind,
And his word too oft untrue.

Now there's my brother Samuel,—
When he bends his knees in prayer,
Why Sam must tell
Of all that's well
Or ill most everywhere.
And to make the Lord well posted,
He ends and begins again;
And long before
Sam's prayer is o'er,
I'm tired of saying "Amen!"

And there's my brother Henry,
Who is much inclined to shirk;
In all his tasks
The Lord he asks
To rustle and do his work.
Albuquerque, N. M.

But this I have often noticed,
When strolling around his farm,—
The weeds still grow
Where Henry's hoe
Wasn't moved by Henry's arm.

What then is the use of praying?
Why, much, for there's power in
prayer!
God gives to all
Who on him call
The spirit to do and dare!
If they call on him in reason,
He furnishes power of thought;
And wisdom gives
Till knowledge lives
In more useful labors wrought.

So, I'm down on long petitions,
That weary the heart and brain;
A word of grace
That suits the place
Will better an answer gain.
For the Lord don't raise the products
Of garden and field and farm,
Except the prayer
Is uttered there,
With the brains and muscles warm!

Joseph Longking Townsend

Religious Obligations of Science Teachers in Our High Schools

By J. R. Tippetts, Superintendent of Schools, Morgan County

In recent months there have appeared in current publications many articles the motif of which has been inspired by rather spirited discussions of the relations of scientific studies to religious teachings. To the lay members of our communities the mention of an author in connection with some phase of scientific investigation invariably produces a skeptical attitude on their part as to the religious proclivities of your authority.

The attitude is rather common that scientists as a class must surely lack the primary elements of religious faith.

In an educational sense it is to be regretted that this attitude has been allowed to grow. Especially is this true since in recent years throughout the length and breadth of our great land we have established High Schools, all of which have their science departments which are dealing with the fundamental education facts underlying many of these controversies. All High Schools have their departments of Biology, teaching the subjects that deal with the origin and function of living things in both animal and plant kingdoms, the theories of which have caused such warm discussions in the recent past.

Each school has its department of physics and chemistry, those subjects that deal with the laws governing our material universe and which, if any, are responsible for materialistic ideas concerning heaven and earth. Our rural schools have their departments of agriculture, the subject which has to do with the breeding and production of domesticated plants and animals. The student seeks therein the basic ideas of organic descent and selection.

Without mentioning the courses in physiology which introduce the students to the wonders of the cell and its function in living matter, it will be plain to see that High Schools are laying a foundation for scientific conclusions and attitudes which will function greatly in their mature life. While each subject in the curriculum has its influence upon the attitude of the student there are none which affect so greatly the student's philosophy of life as do the sciences.

Surely, then, if this question of science and religion has

so much of concern for the mature man or woman, the question of the child's science and religion, as it is presented daily to them in his classes, is of equal importance. Herein lies the responsibility of the science teacher. In his subjects he deals with the very fundamentals of the life processes, and for this reason there are no courses that offer a greater opportunity either for the promotion of faith or for its destruction. If the teacher is one who naturally lacks in the religious instincts and who has received only a superficial introduction to his subject, not knowing or caring for the deep and fundamental truths of that which he attempts to interpret, he stands in a most excellent position to nullify if not destroy a student's religious sentiment. If he has only the power to present the facts of scientific research in a cold and categorical fashion without a consciousness of his own limitations, and that of all human faculties, to fathom that which he has presented, the student, quick to arrive at conclusions, may be led to see rather gross discrepancies between that which has been taught and his religious ideas; so much so that he may banish his religious teachings as mere fairy tales founded upon superstition and man's erroneous attempt to explain that which he knows not of.

On the other hand if the instructor is a mature student of his subject and is also mature in his philosophy of life and social attitudes, he will ask for no greater opportunity to kindle the spark of faith than is offered in the sciences. He will go directly to his subject knowing full well that if God is to be found his evidences will appear in the great laws of life and matter. His dealings with scientific conclusions and postulates such as the molecule, atom and electron, all of which are beyond his power of physical sense, yet which his reason tells him must exist; the microscope which brings to the eye that which it could not guess, with a detail of minute structure not dreamed of with unaided faculties; the study of heredity which has revealed to him the mystery tied up in the germ cell, a tiny speck extremely small, yet holding within it not only potential life but all the determining characters of a complex society, all present mysteries which are forced upon him with a clearness that is staggering to his reason. The study of geological phenomena, with its marvelous lapse of time, its mountains which, with their immense strata and fossil forms, tell us of ages which no man has seen and of forces which belittle man's most stupendous accomplishments; these, without mentioning the problems of astronomy, wireless, radioactivity and chemistry, have brought clearly to him the fact that on every hand, when crowded for an ultimate explanation, his

power fails him and he admits the inadequacy of his faculties.

This attitude he passes on to his students. He explains and demonstrates his subject with a lucidity and accuracy that grips the attention of his class and at the same time pictures clearly the limitations of mortal forces. He leads them to long for greater power to see, to hear, and to feel. They will be confronted, as never before, with the wonders of the universe and with their own limited powers when grappling with these great forces. With this attitude a student will retire to his closet and pray for enlightenment to aid him in his weakness.

This sort of science teaching will have laid a foundation for faith that cannot be destroyed. The world will have been glorified in his mind and magnified beyond his understanding. His faith will then be as pure as the most primitive and at the same time most rational and exalted.

From the foregoing it will be seen that the opportunity for science to contribute to faith is very great. The teacher who realizes that his students are sent to him at the most plastic age, and whose vision is broad and sympathetic, will know that his opportunity for promoting genuine faith is unlimited, and that without indulging in any creed or whim he can implant an everlasting religious reverence that will fit in with the newer codes of thought and at the same time destroy nothing of fundamental value in the old.

Morgan, Utah

Baby's Song Will Guide

'Tis on the porch there's pattering of tiny feet,
And in the air float sounds of baby laughter sweet.

And as the baby plays, she sings this little song:
"Daddy, come home. Why do you stay away so long?"

Sweet baby mine, your daddy dear has gone away,
But heart throbs whisper low, he will return some day.

Where'er his tired and wand'ring feet may chance to roam,
The song that baby sings will turn his heart to home.

The throbbing little heart that ever knows no care,
The shining eyes and ruby lips and face so fair,

His smile of innocence so full of joy and bliss,—
Are longing for his daddy's welcome home and kiss.

No matter where the baby's daddy still may roam,
His baby's love will light the path that leads back home.

San Simon, Ariz.

Rachel Posey Cameron

My Guide

By Joseph Quimney, Jr.

I believe in God, in myself, and in my fellowman.

I believe man to be the highest type of God's creations, capable of understanding the relationship between himself and Deity.

I believe it to be my duty, as a child of God, to know his way and walk in it, and to be conscious always of the obligation resting upon me for his goodness in permitting me to live and enjoy life.

I believe that "only when my mind is guided and directed by a spiritual conception of life is it capable of its highest and noblest work," and that my soul is greater than my mind, in that it controls my mind.

I believe that spiritual power received from God is the greatest power in the Universe, and that through the exercise of the power I have within myself to develop spirituality comes my greatest joy.

I believe that money is a powerful agency and should be used for the material development of the country, to be used judiciously for the benefit of mankind, but that man's success in life should not be measured by the unit of dollars and cents, but rather should be placed upon the measuring table of usefulness irrespective of his ability to make money. In other words, money should be a secondary consideration in measuring man's power and success.

I believe with all my soul that *work* is the very fundamental upon which to build my life; indeed I look upon it as a great gift from God, to be guarded as a sacred thing and made the most of; that a disregard for work is only "a means to an end" and that end is failure; hence, "Blessed is he who has found his work, let him ask for no greater blessing."

I believe I have the ability to assume the responsibilities placed upon me, and I should, and must, measure up to these responsibilities before I can enjoy the fullest confidence of my fellow men.

I believe I have the power to solve my own difficulties without inflicting upon my fellowman the burdens I should carry myself.

I believe that I should give voluntarily a portion of my time

to the public, and that I should take a personal pride, both religiously and in civic matters, in maintaining a high standard of morality; and that my reward for this service should be an opportunity to do my bit toward making my home town a wholesome place in which to dwell.

I believe that I should defer judgment, in passing upon the weaknesses of my fellowmen, until I have exercised the stabilizing force of charity.

I believe that my friends are the finest people in all the land, because I love them; live and associate with them. In order to make myself worthy of their friendship I should devote at least one hour each day to their consideration, that in so doing I shall act always as a trustworthy custodian of their good name.

I believe that love should be the controlling power in my home; that my home should be impregnated with all that is good and fine; that an influence should radiate from it that is inspiring; that it should be an institution whose name carries weight, and that it should be filled with God's holy Love.

Logan, Utah.

As I'd Be and Do

I'd like to be valiant and good all day,
Showing forth love in all I do and say;
Let mercy be seen in the things I do;
To God, himself, and all others be true.

I want to arise with a pleasant smile
And scatter cheer the whole live long while,
Lending my help to those now in trouble;
The joys of the poor in meekness double.

Be glad of heaven's great blessings to me,
All those I enjoy, and all things I see.
Give praise to God and worship no other,
Showing my thanks by serving my brother.

Joyfully be with the life I'm to live,
Cheering others with the hope I can give;
Keeping the good deeds of the right hand low,
For fear that in time the left hand might know.

Walking in robes of true righteousness,
Striving God's children evermore to bless,
Knowing within me that my soul is clean
And pure as my robes are outwardly seen.

Milo F. Kirkham

Jose Rodriguez---Mexican

By George Blair Glade

They had just finished their missionary stew and were consoling their wearied jaws with candied apricots when the boy scout band of troop number fourteen swept past on its first street parade practice. Brushing aside the sun-stained curtains, which usually dim the rooms where missionaries generally live. George Jackson and Harold Bozarth looked out at the aspiring musicians.

The lanky, long-stepping drum major had set a rapid pace, and trying to maintain it the smaller members trotted hurriedly behind, the instruments loosened from their lips, the music falling in the dampened street.

The musical brow of Harold Bozarth clouded, as the discord from blaring bugle and squeaking reed grew more intense.

"Can you see Jose?" Elder Jackson asked.

"See him?" the other counter questioned; "why, he's the whole band!"

And it was true. Marching with the air of an accomplished musician, his bronze skin shining under the arc light, his piccolo giving forth the only recognizable melody of the popular tune they were playing, came Jose Rodriguez—Mexicano.

The young men were silent until the boys, in snake-like fashion, turned the corner.

"The only dark skin among them," reflected Elder Bozarth. "Perhaps it isn't strange they tried to oust him. Little they realize that under that dark skin flows the blood of Israel."

It had rained, intermittently, all day and started afresh as the missionaries prepared for their evening duties. But undeterred they went to fill their appointment. The family recently baptized welcomed them cordially. The awfulness of the storm without added a solemnity to song, story and conversation. Thunder crashes shook the house and vivid lightning made the darkened room as light as day. As the storm shifted to the north the elders returned to their rooms little knowing that a cloud burst was falling in Olmos Basin, above the city.

Elder Bozarth's prayer was unusually fervent that night, or at least it seemed so to his companion. Both had been touched by the majestic anger of the heavens and their expression of

appreciation and petition for further protection was earnest and sincere.

As the boys were going to bed their attention was arrested by an old familiar tune coming from across the river. It was not new because for months they had heard it. Sometimes, it irritated them to the depths of despondency. And again, it seemed like a benediction to their day's labor. It was the melody, "Nearer, my God, to thee," and came from a cheap phonograph in the Rodriguez home. Parting the dingy curtains the young elders looked out, over the swollen waters, into the door of the Mexican hovel.

Around a pot of charcoal, endeavoring to shield themselves from the damp, chilly air, sat Mother Rodriguez and her two little girls. Jose was not home yet, for a party after practice had detained him.

At the mother's bidding, the oldest girl wound the machine and played the record again. Softly humming a concordant phrase the elders listened intently. Accompanied only by the dull lapping of the heavy waters below, the creaking phonograph did its best with the music. The nervous temperament of Elder Bozarth was touched to the quick.

"Great Stephens!" he exploded; "that's a melancholy lay! Come, let's go to bed."

News of the impending deluge reached the city an hour later and those who were awake did their best to arouse others. Not until the landlord had entered the missionaries' room and shaken them thoroughly did they awake. So peaceful had been their sleep and so trustful their attitude that they little realized the immediate danger. Dressing quickly they left their rooms carrying the women of the house to safety. The angry waters increased in depth, rolling with the majestic power of a flood.

So busy were the missionaries helping others to safety that their ordinary powers of observation were somewhat preoccupied. But had things been normal they would have noticed a black-haired lad racing wildly toward Soladad street. His hair stood on end, his legs were wet with the slimy flood waters, and clutched in his hand was a tiny piccolo.

The flood washed itself away as floods always do, leaving in its wake the havoc which only mad waters can leave. So fortunate had been the missionaries' escape that not until morning did they realize the heavy toll death had taken. Mangled, here and there, in great piles of debris were lifeless forms.

The elders found their room sadly wrecked, their books and clothing ruined. An oily slime covered everything. But

they were thankful—very thankful. The petition of the night before had not been unanswered.

Across the river the Mexican huts had been washed away by the dozen and the Rodriguez home was among the missing. To the elders' dismay they also learned that the little family was unaccounted for. It was not known whether Jose reached home before the crest of the flood or not. He was last seen running that way.

With pathetic interest the elders watched the laborers searching for the bodies. Soon, lodged in a great mass of debris directly below where their home had stood, the bodies of Mother Rodriguez and her oldest girl were found. And, if last, at a greater depth, caught under a huge timber, the soldiers found the sturdy little Lamanite who still held in his arms, as with jealous care, the body of his little sister.

An officer, whose, trim serge suit was untouched by the oil and filth, helped lift the bodies to the bank. The gray-haired veteran, who had witnessed many deeds of bravery during his service, raised his cap and bowed reverently over the little hero. For pinned upon the cheap shirt which shrouded the thin body of Jose Rodriguez—Mexicano, shining in all its gaudy but brilliant splendor, was the honor badge of a first class scout.

(An incident of the flood in San Antonio, Texas, Sept. 8-9, 1922.)

Home-Group Religion Classes

Two years ago the Religion Class Board of Boise stake was facing what at first seemed a serious problem. The question of getting Religion Class work before the children of a widely scattered population and with no school houses available and L. D. S. meetinghouses few and far between must be next to impossible.

Members of the board made this problem a matter of study and prayer, and the inspiration which came was like this: Where as many as five children can be gotten together they may meet as a home-group with one of their mothers as teacher and there hold a successful class every Wednesday afternoon as soon as convenient after school.

Many home-group classes were started with from five to a dozen children. The plan proved decidedly successful. Neighbors living within a radius of a mile took turns giving their homes as meeting places. Practically all the mothers were glad to assist as teachers. Small groups have grown into numbers of thirty or more; this includes the children of many non-members of the Church. Thus the missionary spirit finds rare opportunity.

The home-group makes attendance easy, solves the "closed school house" problem, increases individual participation, solves the teacher problem and promotes the missionary spirit and blessing of the Religion Classes.

If the above suggestions prove helpful to any Religion Class workers, let them give thanks to Our Father from whom the inspiration came. The Religion Classes are a divine institution.

Inkom, Idaho

Heber D. Clark

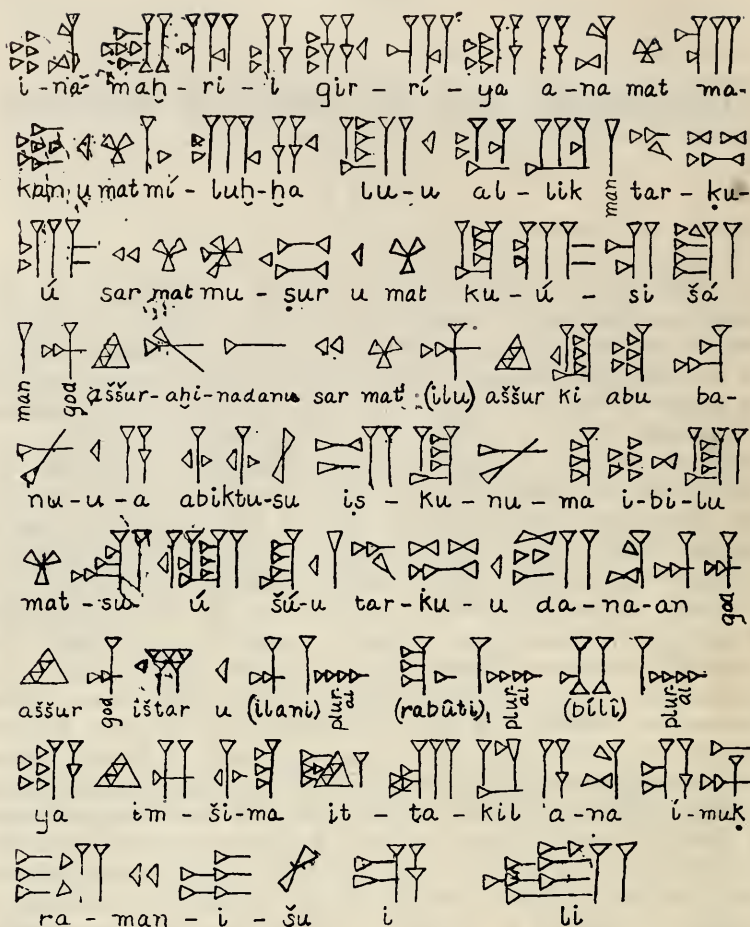
Egyptology and the Book of Mormon

By R. C. W.

II

One might reasonably ask, in this connection, why the Assyrian-Babylonian cuneiform characters were not better adapted for the purposes of Hebrews, or other Semites, wishing to write lengthy records in small compass. The answer is readily at hand. In the first place, and most important, the cuneiform characters were, in general, far more complicated than the Egyptian hieratic—many of them consisting of numerous distinct lines, or strokes, which would have precluded their use for inscriptions written small, beyond a certain very definite degree of reduction. In the second place, they had been developed in a truly peculiar manner, through the practice of pressing an angular-sided pointed stylus on moist clay, thus forming the characteristic pointed, “wedge-shaped,” lines. The separate characters, formed by such points in the manner indicated, would be difficult to imitate effectively by any other process of writing. On the other hand, the Egyptian hieratic characters of the older style consisted mostly of curved figures and occasional straight strokes, readily available for writing on papyrus with a reed pen, or inscribing on stone or metal with a suitable stylus. Being generally simple, or capable of further simplification, as shown in the several demotic styles, more or less directly derived from them, no exceptional intelligence would be required to recognize in their use the best available means for serving the very ends supposedly accomplished in the records on the “plates” of Mormon—writing the most possible in the smallest spaces.

The accompanying transcript of cuneiform characters will serve to illustrate their formation, also their availability for use in documents requiring simplicity and the possibility of considerable reduction. As may be seen, they consist, as their name “cuneiform” indicates, of wedge-shaped lines and dots in numerous combinations. That the wedge shape for these elements is indispensable is indicated by the fact that, as may be seen in many cases, the points are turned in different directions—now downward, now upward, now to the left, now to the right, and sometimes diagonally. It would be impossible



Part of a historical writing in cuneiform characters, showing their complicated structure and their unsuitness for any writing requiring condensation. Hyphens connect syllables forming separate words in Assyrian. Words written vertically indicate signs used as determinants. Words in parenthesis indicate signs used with arbitrary values ("ideograms"), several of them being also determinants. The writing reads from the left.

to use them, except with some material, like clay, having a yielding surface to take, and keep, the contours of the stylus laid upon it. There are about 300 phonetic characters, alphabetic and syllabic, in common use; about 200 ideograms (arbitrarily standing for entire words), also numerous determinants. Very few of them approach simplicity. Indeed, in several cases if a small "wedge" points in the wrong direction,

the phonetic significance may be radically altered. According to the findings of modern scholars, also, very many of these signs correspond to two or three sounds, which adds to the difficulties of transliteration and translation. The transcript here given, with its recognized phonetic equivalents, consists of the two introductory sentences of Assurbanipal's account of his first expedition against Egypt. These sentences are translated as follows:

"In the first my expedition to Makan and Miluhha I went. Tarku, King of Egypt (Mutsur) and of Cush (Kuusi) who Esarhaddon (Assur-ahiddina), King of Assyria (Assur-ki), the father my begetter, his overthrow accomplished and took possession of his country, and he Tarku the might of (god) Assur and of (goddess) Istar and of the gods great, my masters, forgot, and trusted to the power of himself."

According to the opinion received among scholars, the cuneiform writing was devised, and first used, by the Akkadians, a Turanian people—i. e., a people belonging to the same "race" as the Chinese—who spoke a language utterly different from that of the Assyrians. Their signs, many of which suggest Chinese, are, like them, undoubtedly, conventionalized forms of original pictures. But the Akkadians, like the Japanese, at a far later date, adapted their pictures to a style of phonetic writing. While it is not entirely clear which is the more ancient, the development of the Egyptian and cuneiform phonetic systems were evidently entirely independent.

It is interesting to note in passing that the construction of the Assyrian language involves numerous conditions of complexity, tending to a greater prolixity of style than either Hebrew or Egyptian. Neither it, nor its traditional written media, would be available for records requiring the writing of considerable volume in small spaces. It is a negative evidence, to be sure, but one well worthy of remark, that the Book of Mormon does not mention the "Babylonian" character, which could never have been used in writing it, but does specify the "reformed" Egyptian, which was its only possible medium, although, as must be acknowledged, it would have been neither ideal nor stenographic.

However, as we must recognize, any such system of Egyptian writing as we have discussed would have had its limitations. The very brevity which it would have rendered possible must have involved also numerous conditions of uncertainty to readers. Indeed, such constant liability to uncertainty seems to have inhered in every form of Egyptian writing. Even with the use of true alphabetic, or spelling, characters the scribes of all ages employed determinant signs and strokes with more or

less freedom; fearing, as we may suppose, that the word spelled might be mistaken for some other of similar sound or appearance, with different meaning. Even with syllabics, they frequently wrote out all the involved letters of the proper sound, as if in fear that its sound-equivalent might not be understood by the reader. In the latter connection we may mention the first word of the Egyptian transcript already analyzed. It is *sbayt*, or *sebayet*, the first syllable, *seb*, being represented by the star-shaped character. Examples of this same word have been found in which the spelling is literally, *s-b-sb-a-y-t*, showing, in addition to the syllabic *sb*, the alphabetic *s* and *b* preceding it. This represents a practice by no means unfamiliar, although, in the present case, it may be explained by the traditional uncertainty as to the proper sound-equivalence of the star-shaped character. Primarily, as it seems, this character was used to represent the "morning star," and because *dwa*, *twa*, or *tua* meant "morning," it was often used with this syllabic value, as in the word meaning "praise," which is commonly transliterated *dwat*. But, according to another tradition, it had acquired the sound-equivalence *sb* or *seb*, meaning "star;" hence the care of the scribe to spell the sound in this particular case before using the sign usual to the spelling of the word. In similar fashion, we find the name Hetep spelled with a syllabic commonly transliterated *htp*, but followed by the alphabetic *t* and *p*. The word usually rendered *pehti*, found in the last line, is spelled, as may be seen, *p-h-ph-t-i*. Other examples of the use of alphabetic signs with syllabics, either to ensure the proper reading or to modify the syllabic significance, are often found. Thus, as already explained, the name of the Goddess Isis (*Ast*) is commonly expressed by the symbol for "chair," or by that symbol followed by the alphabetic *t*; while the name of the God Osiris is commonly written with this same "chair" symbol (*ast*) followed by the picture of an eye, connoting the disyllable *iri*, to form the name *Asir* or *Asiri*. Evidently, the "chair" symbol could indicate either *as* or *ast*, according to subsequent determining alphabetic characters. In our hieroglyphic transcript again, we find the double sign rendered *ity*, which, although meaning primarily "two crocodiles," the dual form of *at* or *it*—for the Egyptian, like some other ancient languages, recognized a dual number indicating two of any given object, as well as a plural number, indicating more than two—it has a "transferred significance" here, through similarity of sound probably, and means "king" or "lord." Because its meaning is regularly "transferred" in this manner, the use of this sign with its "proper," or primary, significance would require, undoubtedly, the use of a determinant character

to indicate that nothing other than "two crocodiles" was intended. The hieroglyphic transcript shows yet another example of usage liable to confuse, not only beginners, but also even the more expert. At the end of the second line, as may be seen, we have the symbol of the walking legs, here used as the determinant for motion, etc. It occurs again, however, as the fourth lineal figure from the beginning of the third line, being there used with the phonetic value *iw*—and this sound means in Egyptian, "to walk," etc.

Apart from the difficulties involved in Egyptian orthography, further uncertainties are to be found in the persistent habit of rendering the different tenses of verbs, for example, by combinations so similar—often quite identical also—that only the total sense of a sentence can supply the true significance of the written form. Such difficulties, apparently so great at the present time, must have existed to some extent, even for the ancients. They are only a few of their kind, taken at random, to illustrate the qualities of Egyptian writing. The very brevity of expression which it made possible was accompanied by difficulties of other orders, some of them resulting directly from it, as we might suppose. It is nearly inevitable therefore, that any one adopting the Egyptian writing, even in "reformed" style, should have retained many of the common causes of confusion and uncertainty in reading. Hence, when, as in Mormon ix:33, we read of "imperfection in our record," we may understand some of the difficulties possibly referred to. We may derive some notion, also, that there might be strong reasons for modifications, or "reformations," in sundry particulars.

On the other hand, the Hebrew writing of all times—except possibly the very latest, when some "improvements" were introduced—has been clear and readily comprehensible. Its primary advantage is that all essential letters (consonants and breathings) are fully expressed, and that there are no "ideograms" (i. e., pictures instead of sound indicators), no syllabics (as distinguished from proper alphabetic characters), no figures (such as numerals, etc.), nor abbreviations of any variety. Thus, except in a few cases in which the consonants are identical—and there can be a dispute about the proper vowels, as, for example, whether the *qal* or *piel* conjugation of a verb is to be understood—there can be no uncertainty in the reader's mind as to the mood or tense of the indicated verb, for example, or as to the proper understanding of a sentence; provided only that such reader is familiar with the idioms of the language. As compared to written Egyptian, the Hebrew

דְּבָרֵי אֱלֹהִים פְּתַח־תְּפַח שֶׁר-הָעִיר
 בְּמֶלֶךְ אֲשׁוּשֵׁי מֶלֶךְ מִצְרַיִם חֵי
 לְעוֹלָם וָעֶד: כֹּה אָמַר אֱלֹהִים
 פְּתַח־תְּפַח שֶׁר-הָעִיר אֲדֹנֵי מֶלֶךְ
 עֲתֵק אִישׁ שִׁיבָה זָרֵק בּוֹ חֲקָה
 בְּכָל-עֵת שׁוּב עַל-נְעוּרָיו שְׁכַב
 עִמָּל יוֹם בָּרוֹם עֲנֹשׁוּ עֵינָיו
 חָרָשׁוּ אֲזַנָּיו כְּשֶׁל כָּחוֹ לֹא נוֹחַ
 לָבֹב חָרָשׁ פִּיו לֹא יֵצֵא דְבָרִים

Hebrew translation of the first four lines of the Ptah-Hetep writing; included in order to show the relative space necessary to its transcription, as compared with Egyptian in the hieratic style.

is very simple and readily comprehensible. And, except where the text is evidently corrupt—mangled by scribal carelessness or misunderstanding; where, as in some cases, the wrong vowels seem to have been attached in the pointing; or where traditional mistranslation, quite gratuitous usually, has created a strong presupposition to misunderstanding, there can be very few uncertainties as to the meanings of even difficult passages.

The facts and conditions so far outlined are of the greatest importance in enabling a judgment of the possibility and accuracy of the claims made in the Book of Mormon. They enable us to state positively, as follows:

If, in ancient times, at or about 600 B. C., any one had desired to compile lengthy records in limited spaces—necessarily using characters capable of being written small and able to express words and ideas briefly and as simply as possible—some modification of the Egyptian hieratic, “reformed,” or adapted to the methods of Semitic writers, would have been the *only* suitable style of writing then available.

If anyone had used such a modified, or “reformed,” hieratic character for such a purpose, he could, undoubtedly, have written very much more in any given space than if he had used Phœnician-Hebrew characters, or any other Semitic writing then known; because the Egyptian hieratic characters, being simpler, could be very much more reduced in size,

If, in compiling any such history as the Book of Mormon claims to be, such a writer had used the Egyptian language, as well as the Egyptian hieratic character, he could have expressed far more in any given space than would have been possible by using the Hebrew language written in Egyptian characters.

If, on the other hand, the writer of any such history had used the Hebrew language and the Hebrew characters, he could have produced a more readily comprehensible and translatable record, because (1) Hebrew alphabetic characters indicate spoken sounds far more definitely than any kind of syllabic characters then known, and (2) the Hebrew language, as well as the Hebrew method of spelling, gives more definite forms, to indicate the separate parts of speech and the various shades of meaning.

It is evident, therefore, that, so far as its statements go, the Book of Mormon shows accurate knowledge of, or gives accurate information upon, the language and the character in which, as it claims, it was originally written. Of course, we have no direct, or scientifically significant, evidence, apart from its own assertions, that any persons in antiquity really planned or undertook the compilation of the history which it claims to embody, or even that such people ever selected the particular literary medium in which it claims to have been written. It is certain, nevertheless, that no better medium—if any other whatever—could have been selected for their purpose, which is truly surprising, in view of the fact that the conditions already outlined—also distinctly specified by the writers of the Book of Mormon—are not, and never have been, matters of common knowledge nor even conclusions readily occurring to even intelligent minds. There are only two possible alternative explanations, therefore; either (1) the writers of the Book of Mormon were fully familiar with the facts, and stated them upon the basis of sufficient knowledge, or else (2) their statements indicate merely unmitigated guesswork, scarcely less remarkable, in view of their entire accuracy. Literature contains few examples of such striking coincidence.

Although a scientific examination, in such a case as the present one, can go no further than to establish a strong presumption of probability, it is certainly interesting to observe that, with the entire verisimilitude of its statements regarding the language and character used in writing it, the Book of Mormon is similarly accurate, or consistent, in regard to the material media employed in making its record. The claim is that the Book of Mormon was recorded originally upon metal "plates," or leaves, which, as we are told, had "the appearance of gold." Now, the "essential improbability," which some critics have professed to discover in this statement, is no greater than its scientific consistency. Thus, in accord with our previous suppositions, we may confidently assert that, IF any an-

cient people actually projected and executed records that should be, not only capable of the utmost condensation, but also in form materially permanent, they could have chosen no better material medium, for all purposes, than beaten gold. This metal, as is well known, excels all others in the property of "malleability," which is to say, it may be beaten out so thin as to be quite translucent. In its pure state, however, it is inferior in the property of "tenacity"—that is, when a sheet of gold is beaten very thin, it readily falls into pieces. If, however, it is alloyed with copper, its tenacity will be very greatly increased. While inferior to gold, silver and aluminum, in the property of malleability, copper is second only to iron, the most tenacious of all metals, in the property of tenacity. It is certain that the ancients practiced the art of alloying metals at a very early date. Thus, as early as 2500 B. C., we find contrasts between gold, which the Egyptians called *nub* or *neb*, with another metal known as *wasm*, or *wasem*, identified by some as "fine copper," or "bronze," and by others as "silver-gold" alloy. This latter word, occurring in the hieroglyphic inscription on the Rosetta Stone, has been translated by such noted authorities as Brugsch, Uhlemann and Chabas, to mean simply "gold"—such an alloy, possibly, as we know in coins, watch-cases, and the settings of jewelry.

Nor is the use of metal "plates," or leaves, for purposes of record, so evidently preposterous, even in the first millennium B. C. At the present day it is difficult to realize the obstacles to pure literary work in ancient times. Very early in their history, the Egyptians invented papyrus, a kind of paper made from the fibres of a plant then plentiful in the better watered sections of their country. It was their familiar writing material for thousands of years although unfamiliar outside of Egypt. Other ancient peoples wrote with ink upon parchment, a far more expensive material. But the Assyrians and Babylonians inscribed whole libraries upon tablets of clay—a procedure that would easily seem "essentially improbable," were it not that their tablets still remain. There are also examples of radical change in written characters adopted by people who sought to accomodate practice to material conditions. Of this phenomenon the "Oghams" of Wales and Ireland furnish a conspicuous exhibit. According to most authorities, the curious method of writing shown by these "Oghams" was introduced among the Scandinavian settlers in the British Isles, in preference to the "Runic" characters, in order to enable the keeping of records by means of "notches," as, for example, above, below, or across the edge of a squared staff or stone. Thus, of the twenty characters in common use, the letters *h*, *d*, *t*, *c*, *q*,

were expressed by from one to five cuts or notches above the line; *b, l, w, s, n*, by from one to five cuts below the line; the vowels, *a, o, u, e, i*, by straight cuts across the line, and *m, g, ng, st, r*, by the same series of diagonal cuts across the line. Although scholars attempt to account for their derivation from the Runes, the resemblance would be entirely unsuspected by the average observer. Among the various devices adopted to enable the keeping of intelligible records in times when writing materials, as we understand them, were difficult of production, it may be in place to mention the "quipus" of the ancient Peruvians, composed of cords variously knotted, according to some scheme by which definite ideas could be expressed. On the whole, it seems possible to say that it is the "rule," rather than the "exception," in antiquity, for people desiring to make and keep records to modify, to adapt and even to invent both new writing characters and unusual methods and materials of transcription.

We can not pretend, of course, that the practice of writing, or "engraving," on metal leaves was general, or even familiar, in antiquity. But, on the other hand, it is eminently correct to state that there were no "general" practices in writing, nor any common materials in use. If, however, any one ever thought of using metal leaves for such a purpose, undoubtedly the metals specified in our record—"gold" and "brass" (either native copper or copper alloy) are the ones best suited to the purpose. Had the record mentioned iron, we might reasonably doubt its accuracy. We may conclude, therefore, that there is no essential improbability involved in the alleged practice of writing records on gold or "brass" leaves or "plates," in an age when people wrote upon clay tablets, wax-covered tablets, bones, fragments of stone, skins, or any variety of surface that could show a stain or permit a scratch or cut. For many peoples, also, the ancient practice of memorizing whole "books" was still in vogue as the real method of transmitting "literature," instead of writing on any kind of materials, or using any kind of characters. Thus, "in the days before people practiced writing"—to use a familiar characterization—or, to be more accurate, before they had invented inexpensive and readily available media, such as papyrus, parchment, etc., the faculty of memory was systematically cultivated to a degree unknown, if not impossible, at the present day. Then, bards, poets, lawyers, priests, and other learned, actually carried their "books" in their heads, and seem to have found "reference" almost, if not quite, as easy as do we, who have written or printed pages at our hands. Thus, according to Jewish tradition, the whole of the Talmud was preserved through times of

fierce persecution, by being imparted orally by the great rabbis to such pupils as would "hear and remember." In similar fashion, as we learn, the Sanskrit Vedas and the laws of Manu were preserved anciently in the memories of men, who were taught that the cultivation of memory was the greater part of education. Indeed, these two great departments of Sanskrit literature are still known, respectively, as *Chruti*, "what is heard" (i. e., "revelation") and *Smṛti*, "what is remembered" (i. e., traditional law or custom). The practice of memorizing might furnish a partial explanation for the curious abbreviations of ancient writings—the expression of consonants only, etc.—which seem to warrant the supposition that the earliest written books were intended as mnemonic helps, rather than as original sources of information as with us. Hence, much of the mechanism of written language, now considered so essential, could readily be omitted; original information—as the material for memorizing—being habitually imparted orally.

In addition to the entire availability of the modified Egyptian writing for use in making condensed records, it may be in place to mention the further fact that the Egyptian language is characterized by greater brevity—even paucity—of expression than is possible in modern languages. This very quality leads often to a certain redundancy of style, as well as demanding—as we may assume—the use of the various devices already mentioned for making the meaning as clear as possible. To illustrate the probable form in which a given English sentence would appear in the Egyptian, we may select the characteristic passage, I Nephi, i, 1, which reads as follows:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days."

Although, as we might justly claim, this sentence could be rendered into modern literary English with far greater brevity, it closely suggests precisely what it purports to be—a literal translation from an ancient language. Thus, as it might seem, the author is careful to concentrate the reader's attention upon the fact that the history which he introduces here is concerned largely with his own experiences, and he reiterates the phrase, "in my days" or "in all my days," an act closely suggesting the familiar devices of Egyptian, and other ancient writers. While, however, it would be difficult to guess precisely the form of any ancient text, from which a given passage

is supposedly translated, the following sentence in English words exhibits a simple Egyptian form of constructions, quite capable of corresponding to the above translation, and, in any event, exhibiting the characteristic terseness of Egyptian writing in general. With words of general meanings, it would read nearly, as follows:

"Nephi-myself, son mother good, son father good, in-much taught learning father, wherefore; suffering many in days-my, blessings (but) many from the Lord [God] in days-my all; knowing number great, goodness God, mysteries God—this record goings in days-my, wherefore."

The word "but" is parenthesized, because common constructions could express the antithesis, either with or without the word. The word "God" is bracketed, because the name "Lord" would probably have required a determinant figure indicating "divinity." The possessive "my" would be suffixed to the word which it governs* precisely as in Hebrew—or would be indicated by a suitable determinant following that word. Also, the word to be translated "wherefore" would fall at the end of its clause. The word "of" would be understood, as in the Hebrew, in such expressions as "son of," "learning of," etc., where the noun of the thing or person possessed regularly precedes the noun of the possessor—the latter standing in a sort of adjectival relation to the former. When such an idiom occurs in Hebrew, the noun of the thing possessed is said to be "constructed" with the noun of the possessor, or to stand in the "construct state" before it.

(To be Concluded)

Science

"Science on its abstract side is poetry; it is Divine Philosophy, as Milton calls it. Science is a food which nourishes not only the material but also the spiritual body of man."—*Michael Pupin*, Professor Electro-Mechanics, Columbia University, New York, in December *Scribners*, 1922.

*For an example of this, see in the hieroglyphic transcription of Ptah Hetep, 4th line, 1st figures, *neb-i*, "my lord," where the figure of a man indicates the suffix *i*, "my." This is a very common usage in Egyptian. If the speaker had been a woman, the same syllable would have been indicated by the figure of a woman, etc.

The University a Workshop for Leaders

By Lowry Nelson, Director Extension Division, Brigham Young University

The Brigham Young University, at Provo, during the week of January 22 to 26, had enrolled upwards of 3,500 people, in addition to its regular student body of over 1,100. The occasion was the Annual Leadership Week, during which time, the big school directs its efforts, and turns over its facilities, to the great body of its clientele for the purpose of giving help to those who are assigned the tasks of leadership in the Church and the community.



A company of 350 deacons—Bishop John Wells of the Presiding Bishopric (Insert)

To serve this end, the University is turned into an intensive training camp, and the work organized in such a way as to serve a wide variety of interests. This year there were twenty-one departments as follows: Priesthood, Aaronic and Melchizedek; Relief Society, Sunday School, Y. M. M. I. A., Y. L. M. I. A., Scout Work, Bee-Hive, Primary, Religion Class, Genealogy, Teacher Training (three sections), Presiding and Public Speaking, Pageantry, Music, Home-Making, Social and Recreational Leadership, Health Work, Farm Problems. A five-day program was carried through in each of these departments, the schedule

There were over 600 men holding the Priesthood, in this company, Leadership Week, Brigham Young University, who were addressed by Elder James E. Talmage, of the Council of the Twelve.



being arranged in such away that an individual might attend several of the classes each day.

Prominent Lecturers

Over one hundred speakers addressed the various sections and the general assemblies during the week. Of the general authorities of the Church the following were in attendance, at some time during the week: Presidents Heber J. Grant and A. W. Ivins, of the First Presidency; Elders James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard and John A. Widtsoe, of the Council of the Twelve; Elder Levi Edgar Young, of the First Council of Seventies; Elders David A. Smith and John Wells, of the Presiding Bishopric.

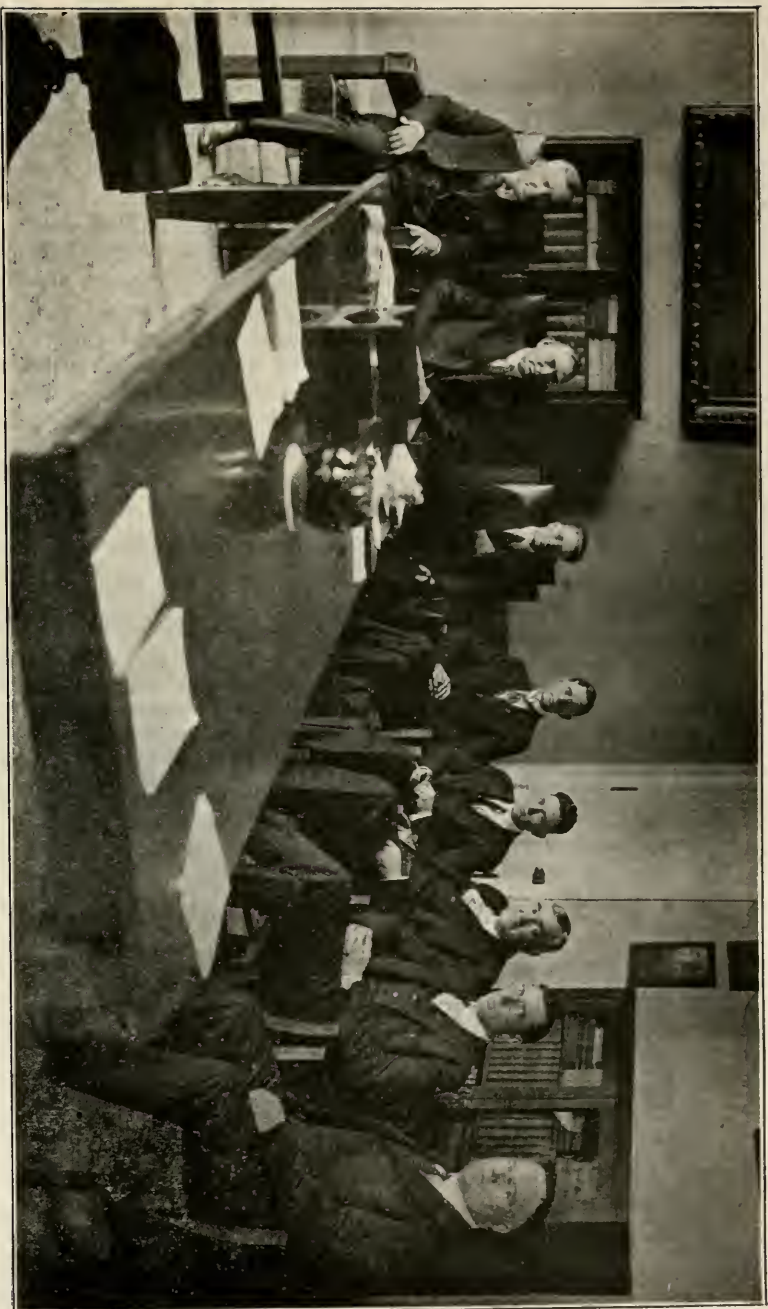
In addition there were members of the general boards of the Relief Society, Y. M. M. I. A., Y. L. M. I. A., and the Primary, some of whom spent the entire week at the University.

Further lecturers were secured from the schools and professional life. The faculty of the Brigham Young University also gave talks in the various departments.

General Assemblies Inspirational

Each day at 1:30 p. m. a general assembly was held. At these sessions some very inspirational addresses were given. The Commission of Education had the time on Monday. Dr. Widtsoe outlined the policy of the Church at present in regard to education; and the aims and purposes of Church education were discussed by commissioners Stephen L. Richards and Richard R. Lyman. On Tuesday, Elder Melvin J. Ballard gave a stirring address on essential qualities of leaders. On Wednesday, Mr. L. H. Weir, field representative of the Playground and Recreation Association of America, discussed the place of recreation in the life of a people. He was followed by Dr. George H. Brimhall and President F. S. Harris, both of whom dwelt upon the importance of leisure time, and the demand for leaders. On Thursday, President Guy C. Wilson, of the L. D. S. U., spoke on "Religious Education," and President W. W. Henderson, of the Brigham Young College, spoke on "Research and Education."

The week's round of good things had a fitting culmination Friday in the visit and addresses of Presidents Grant and Ivins. As was the case on other days it was necessary on Friday to hold two overflow sessions to accommodate the great crowd which came to hear the leaders speak. In spite of the storm, the enrollment on Friday was perhaps the largest during the entire week.



CHURCH SCHOOL PRESIDENTS, WHO HELD AN IMPORTANT MEETING AT THE B. Y. U. DURING LEADERSHIP WEEK

Left to right: President F. S. Harris, B. Y. U., President Guy C. Wilson, L. D. S. U.; President Aaron Tracy, Weber; Professor E. M. Jensen, representing Dixie Normal; Franklin S. Davis, assistant secretary Commission of Education; President W. W. Henderson, B. Y. C.; President Wayne Hales, Shure Normal; President George Romney, Ricks Normal.

Evening Entertainments Please

Each evening there was given a free entertainment to the Leadership Week guests. On Monday evening a drama was presented in College Hall, and a get-acquainted dance was held in the Ladies' Gym. On Tuesday evening a pageant under the direction of Professor Eastmond, and a band concert under the direction of Professor Sauer were given in College Hall. On Wednesday, "In a Persian Garden" was presented by the music department under the direction of Professor Florence Jepperson Madsen. The hall proved entirely inadequate for the crowd which wanted to see the popular musicale, and hundreds were turned away. On Thursday evening the annual triangular debate between the Brigham Young University and the University of Utah was held in College Hall, the former winning the decision. This event gave the Leadership Week visitors a first rate example of present day collegiate debating, which it is expected will be helpful, especially to the M. I. A. workers.

Wide Distribution of Representatives

That the appeal of Leadership Week has gone out to the entire Church is evidenced by the fact that representatives came from over 50 stakes throughout the Church.

They are Alberta, Alpine, Bear Lake, Beaver, Big Horn, Bingham, Blackfoot, Box Elder, Carbon, Cottonwood, Deseret, Duchesne, Fremont, Idaho, Juab, Jordan, Kanab, Lethbridge, Lost River, Logan, Millard, Moapa, Nebo, North Davis, North Sanpete, Ogden, Oneida, Panguitch, Parowan, Pioneer, Pocatello, Roosevelt, St. George, San Juan, Sevier, Shelley, South Davis, South Sanpete, Summit, Taylor, Teton, Tintic, Tooele, Uintah, Union, Wasatch, Weber, Woodruff, Young, Utah. The Salt Lake stakes are not segregated in the registration.
Provo, Utah

Winds of March

Blow, blow, ye mighty winds of March!
Make bare the brown mould, rich and deep,
That holds our food-store in its keep,
And break Old Frost King's iron chain
That man may delve the earth again.

Blow, blow, ye gentle winds of March!
Caress our brows with touch of Spring.
Bid dormant life awake and sing.
Blow softly, let thy whispering make
The sleeping heart of Hope awake.

Blow, blow, ye winds, and blow again!
March, naught but joy thy winds shall bring;
Sure harbinger, of coming Spring.
Then let thy winds blow high or low,
Our souls rejoice; God wills it so.

Tridell, Utah

Alice Morrill

Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class M. I. A., 1922-23

By George H. Brimhall, President Emeritus, Brigham Young University

Lesson XIX—Advertising, Selling, Persuasion. Propaganda

Special Reading Reference:

"The Story of the Two Lamps," by Dr. James E. Talmage, *Improvement Era*, Vol. 17, page 256.

1. *Everyone Has Something to Sell.* It is one task to create or discover desirable things and it is another equally great and necessary task to dispose of them, or to persuade people to take advantage of them. This applies to everyone whether he serves his fellowmen with manual skill, muscular power, mental products or spiritual values. Everyone who earns a livelihood is under the absolute necessity of offering something for sale.

Giving is as essential to growth and development as receiving, and if we are going to give we must do it in a way that will inspire someone to receive.

From the foregoing we have a suggestion of how important it is to know something about the principles of advertising and selling or the principles involved in persuading and inspiring others to action. Advertising, in a business sense, is printed salesmanship or printed persuasion. In a larger sense, advertising selling, propaganda and persuasion, are one and the same thing and are all accomplished by the same underlying principles.

2. *Fundamental in Persuasion.* With all reverence to the Master, his teachings constitute the best text we have on the fundamentals of salesmanship. Leaders, for example, such as Harry N. Clarke, who is president of two large companies and a man of recognized leadership, are claiming that the fundamental principles of salesmanship are the teachings of the Bible. No one ever even approached the ability of Jesus to persuade and lead. Next to him comes Paul. The most interesting thing about these two leaders is (1) Their characters, (2) Their doctrine, and (3) Their ability to anticipate the thoughts and feelings of other people. Texts on salesmanship and advertising point out these three corresponding elements which are fundamental in persuasion or salesmanship:

First, Ourselves.

Second, Our proposition.

Third, the other person's mind.

1. *Ourselves.* In the first place, we must be the kind of persons we would like to do business with. People must believe in our acts and statements in order to be convinced and persuaded. An appeal, therefore, must radiate with an inherent quality of sincerity and honesty, frankness and candor, vigor and energy. These qualities should never be a veneer, but should spring from a genuine love of humanity. Such an appeal will inspire a feeling of friendliness and confidence.

Under the influence of the Spirit of God, and possessed with sincerity, frankness and vigor, our missionaries, without education, have attracted many people who could not be attracted in any other way. Satan realizes the value of these qualities and tries to appropriate them to his own use. His success, if any, is to be only temporary—he being unable to duplicate practiced counterfeiting.

2. *Our Proposition.* Our proposition, the chief element for persuasion, must be such as to benefit both the giver and the receiver, or both the seller and the buyer. If the exchange is not mutually helpful, the receiver is impoverished and the outlet for our product is being destroyed. The test of our proposition should be, therefore, is it the kind of proposition you would like to have come to you? The deceiver's success cannot be permanent because his propositions impoverish and destroy.

The success of the honest salesman is to be permanent because his propositions enrich.

3. *The Other Person's Mind.* To fathom and direct the mind of the other person, requires skill, adroitness and the power of analysis. Every time we make a purchase or accept a proposition there are four different mental states involved in the mind of the buyer:

The first mental state is attention, which properly sustained and augmented, develops into interest; interest, properly sustained and intensified, develops into desire; desire in turn, if properly sustained and encouraged, develops into favorable decision and action. These are the same four mental states which are involved in every voluntary sin committed or act of kindness performed. The act first arrests our attention, which is sustained and intensified into interest. Interest awakens desire, sustained desire calls for action. Strength and weakness, in all their phases, are the two commonly used avenues of appeal. Pleasure, joy, fear, pride, vanity, success, profit, power, are some of the more susceptible phases of our weakness and our strength.

It is a problem for the salesman to find the weakest link or the most susceptible avenues of appeal by means of which the mind of the prospect can be led through the successive mental states.

Satan is a past master at finding the weak links, and breaking the anchor chain of salvation. Jesus is the skilled inspector finding defects, providing for their repair, and placing high value on the strong links of life. He who said, "O ye of little faith," also declared to his disciples, "Ye are the salt of the earth."

Questions and Problems

1. Explain the fact that everyone has something to sell.
2. Why is it important to our progress that we develop our ability to inspire others?
3. Why are business people beginning to rely more and more on the teachings of the Master, Paul and Joseph Smith?
4. What are the three interesting things about our divine teachers which correspond to the fundamental elements of persuasion?
5. What two elements, aside from the Spirit of God, enable our uneducated missionaries to allay prejudice?
6. Why does the deceiver impoverish his followers? How can salesmen do the same thing?
7. Explain the fact that the deceiver appreciates the power of sincerity, frankness, and vigor.
8. What kind of propositions do the "Mormon" missionaries have to sell? Why does it fill the fundamental elements of persuasion?
9. What are the four states of mind involved in putting a proposition over, or making a sale?
10. Show the adroitness of Satan in attempting to sell a spurious salvation to the Savior.
11. Relate the parable of the lamp by Dr. James E. Talmage.
12. Discuss the high grade quality of the Beatitudes as gospel propaganda.
13. In what respects is the Word of Wisdom a sample of good bargaining?
14. Give instances of uncommon advertising by Edward Bok.
15. Tell of the clean advertising. See *A Dutch Boy Fifty Years After*, by Edward Bok, pages 121-122.

Lesson XX—Seeking Employment

1. *Growth Dependent on Employment.* Regardless of great capabilities and splendid training, people become failures if their employment fails to afford a suitable outlet for their qualifications. On the other hand, people with less natural aptitude, but with a proper outlet and facilities for development achieve success.

Seeking employment is, therefore, worthy of much more thought and attention than is ever given to it. People accidentally gravitate into positions or jobs rather than intelligently seek them.

2. *The First Consideration.* Before we begin the actual task of seeking employment, it is important that we attempt to analyze ourselves and determine whether or not we are looking chiefly for *work, opportunity or money*, and whether we are concerned mostly with the *immediate present* or the *ultimate future*. This is a difficult analysis for the average person to make, because the average person has no well defined or even vague conception of the one great big thing he wants to do or become in this life. The course of the average man's life is determined by the direction of the current rather than by a well laid out plan or even a vague plan. In the absence of a well defined goal to work to, we have no specific yard stick or rules by which we can gauge or measure our under-

takings. This is why we drift into positions rather than intelligently seek them.

3. *Ideals.* If we have no well defined goal or plan to work to, we should by all means try to adopt one. If we haven't already done so we should first choose what might be termed a "Great Ultimate Ideal," the cornerstone of all our activities—Salvation. Next we should choose what we will call a "Contributory Major Ideal." This is our vocation or profession, and should contribute to the accomplishment of our ultimate ideal. Lastly we should choose what we will call our "Contributory Minor Ideals," such as an ideal home, ideal recreation, an ideal employer, ideal companions, etc. After getting some sort of ideals or plans in mind we can more wisely determine the most suitable position to seek.

In actual practice, we find desirable jobs extremely scarce. Employers, on the other hand, find desirable applicants for desirable jobs extremely scarce. The fault lies in the main with applicants. They appear to concern themselves chiefly with salary and the immediate future, they are prone to overlook opportunity and the ultimate future, and they make application for positions beyond their qualifications.

4. *Look for Responsibility—not Salary.* If we advisedly pick a certain business profession as an aim to work to, we can afford for a while to take a very small salary if the salary is accompanied with an opportunity to learn and advance into positions of responsibility. In the long run we will be ahead of where we would be if we accept anything in the nature of a job, just because it has a fair salary attached to it. If a desirable job can otherwise be had, it is better in most instances to offer our services gratis rather than go into some other field for which we have not planned or trained.

5. *Take Opportunity as Part Pay.* Few business men or employers would turn down an opportunity to take us into their organizations, if we had the stuff in us to offer our services without salary until such a time as an opening occurred in the organization. It would be indeed an unusual thing for a business man to have such a thing occur, and there are few business men who would keep us waiting very long without finding a job with some kind of monetary remuneration. This is based on the assumption, of course, that our services and work were satisfactory. If we enter a firm's employ under these conditions we would be sure to attract so much favorable interest and confidence on the part of the employer that advancement would be rapid in comparison to the ordinary employees of similar education and ability. Therefore, the humble beginning would turn out to be a good one in the long run.

In case of an absolute immediate need for ready money, salary will be the chief requirement, and opportunity of secondary consideration. This should be clearly understood by us because after our immediate needs for money are supplied, we have a tendency to forget our original objective and seem to continually look for the money requirements. In the long run we have received no advancement, and are still getting about the

same salary as we started out with. In case we compromise and take a job with a fair salary and fair opportunity, both our salary and advancement will forever be only medium, because that is what we have looked for. Again, if we look to responsibility and opportunity for advancement in positions of importance, and make that our specialty, our advancement will be rapid; but rapid advancement invariably carries with it a corresponding increase in responsibility and an advance in salary.

Questions and Problems

1. Why do we need an outlet suited to our capabilities and training?
2. Why do people accidentally gravitate into positions rather than wisely seek them?
3. What is the thing to do before actually starting to look for work?
4. Explain the three kinds of ideals.
5. How are ideals linked up with seeking employment?
6. Explain why we should keep in mind the ultimate future rather than the present, when we look for work?
7. If we make the accounting profession our ideal, under what conditions should we accept any other kind of work?
8. What is the trouble with us when we go to look for a job?
9. Explain how we can eventually get a good job in most any large concern?
10. Explain why we should seek responsibility and opportunity rather than salary?
11. Tell about Edward Bok's "First Job" as illustrative of uncommon seeking of employment.

Lesson XXI—Furnishing Employment

It is almost self-evident that the mutual interests of the financier, the employer, the employee and the public are identical. Where we have community interest in temporal things we have a corresponding unity in spiritual things. The case of the city of Enoch is an example of unity in all things. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." It is futile to hope for spiritual progress when temporal conditions are at cross purposes. The industrial or temporal turmoil is quite largely centered about the employee and employer.

Whether or not it is possible to agree on just what is responsible for our lack of industrial peace, we can examine outstanding examples of harmony and success, and from these, we can draw some conclusions as to what the prerequisites for harmony and progress might be.

Take the common case of Mr. Ford who has become, in the space of a few years, one of the richest men in the world. His success in a monetary way has been greater and more rapid than any in the history of the world. Mr. Ford is quoted as saying that he believes he can serve his fellowmen best by devoting his time and profits to furnishing more work to more people.

What are some of his characteristic policies? In the first place, he does not lie awake nights wondering if he is paying his employees a little more than his competitor, or figuring out some scheme for reducing

wages without causing a strike, or evolving some scheme for getting more efficient help, and more work out of the help he already has. He can rest, knowing that he is paying the highest wage rate in the industrial world, and in turn, getting the lowest labor cost per unit of output; that a strike is out of the question; that he can get all the help he wants, and that he is getting a very high degree of efficiency out of his workmen.

In the second place, his employees are not lying awake nights trying to figure out ways of doing more "soldiering," and getting more pay for it. They appreciate the fact that their interests and the company interests are identical, and they cooperate accordingly.

In the third place, Mr. Ford is turning out a very useful article at a minimum price and allows the consumer to share with his employees and himself in all economies effected.

In the fourth place, there is no quarrel between Mr. Ford, on the one hand, and the public and capital on the other, since Mr. Ford holds the unique position of having his own capital.

In the fifth instance, instead of either squandering, piling up, or otherwise converting his profits to his own selfish ends as fast as they are earned, he invests them so that they will give more compensative work to more people which in turn will make more profits to be shared so as to give work to more people and so on indefinitely.

As a result of this, he now gives work to over 100,000 people all working for a community interest. This can not help but contribute to a greater social unity and strength. The underlying feature of Mr. Ford's success is due to his regard for the public, the employees and society in general. It is Christianity applied to employment.

If everybody paid a full tithing it is difficult to imagine the amount of industry and of employment which might result. This seems to be one avenue of approach through which we can establish the order of Enoch or system of unity in material affairs as revealed through Joseph Smith in this dispensation. It has this virtue also that it places responsibility on the employee; if the employee share in the profits of a business, it would appear reasonable that he be willing also to share in the losses, and in forming the capital.

The employment provisions of the revelations of the Lord to the Latter-day Saints fit the capacity for work from childhood to old age inclusive. The living up to the employment privileges of the Church would bring about a condition where there would be no poverty and no idleness.

Questions and Problems

1. Why are the interests of the employer, the employee, capital and the public identical?
2. Why does Mr. Ford profit by paying high wages?
3. How do Mr. Ford's employees feel toward the company interests?

4. What does the product have to do with Mr. Ford's success?
5. How do you help the employees when you put your profits back into the business?
6. How does our tithing furnish employment?
7. If the Church funds go to build up industries and furnish employment how will that help to establish unity among the Latter-day Saints?
8. What are the gospel provisions against enforced idleness and poverty?
9. What are the two great purposes of employment?
10. Discuss: It is doubly better to give employment than to give charity direct.
11. Tell of Edward Bok's uncommon way of giving people an opportunity to get an education.

Be Constructive in Preaching

By Joseph S. Peery

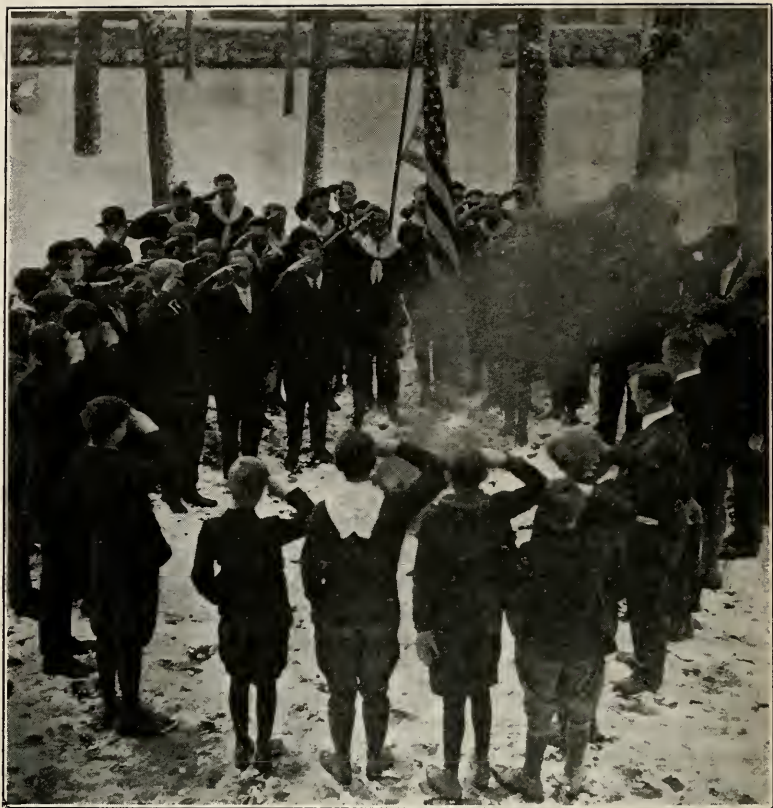
Shortly before his death President Joseph F. Smith said, "Try to be as broad as the Gospel." The Gospel is eminently constructive. It leads on to perfection. We have a glorious saving message to give. We cannot give it by attacking others. If the Spirit of the Lord leads us in our utterances, the message will be one of peace and good will. If we contend, the hearers will fight back and they refuse to listen.

To a man who interrupts with a desire to find fault, a missionary could answer: "You have good reasons for your point that the sinner stays in hell forever. If I had the Bible only to uphold me, I probably would believe as you. In addition to the Bible, we have modern revelation that explains what 'endless and eternal punishment' really means. (See Doc. and Cov. 19:6, 12.) Or the missionary could say to a contentious individual, 'Brother, according to your view point, you have good reasons, but as Mark Twain said, 'Let us talk things over and not argue.' To admit the man has good ground to stand on, does not weaken our position and may put him in a receptive mood to listen to our side. In giving our message, let us not forget the other person is sincere in his belief."

The Prophet Joseph Smith told the missionaries not to contend with others about their religious beliefs, but to preach Jesus Christ and him crucified.

When we do preach the doctrines of the Savior, the hearers are elevated into a spiritual plane of peace and happiness. So are we.

A young lady who had filled a successful mission said, "The missionaries should pray to be led by the Spirit of the Lord. Then it is Spirit speaking to spirit, and the hearers never forget it,"



Scout Leaders at Brigham Young University

During the week, January 22-27, 1923, 126 scout leaders were in training at the Brigham Young University, and at the same time, a like number were also training at the Agricultural College of Utah. Excellent courses were given at both institutions. The great writer Arnold has said, "I hold that a man is only fit to teach so long as he is himself learning daily. If the mind once becomes stagnant it can give no fresh draught to another mind; it is drinking out of a pond instead of from a spring." The scout leaders had an opportunity to come to these training courses, to receive new information and inspiration. The youth of our Church are calling for a prepared leadership. The men who are succeeding and enjoying their work are men who are prepared. The testimony of a man who has held his scouts together for three years and had them advance steadily under his training is valuable as showing what effect the work has upon the men of a city. He writes as follows: "Work is progressing wonderfully. The moral uplift among my older scouts is a source of great pleasure and indeed pride, and our effort to keep the scout laws and promise is having an effect upon the community. One of our business men said at a recent gathering, 'It would do us older chaps a great deal of good to try to live up to the scout promise. I like that 'good turn' idea. It would be a good thing for us to practice,' and so after three years of effort our labors are bringing some results." Every opportunity for training should be accepted by our leaders as a chance to prepare for better service and greater joy.—Oscar A. Kirkham.

Helps in Teacher-Training

What Psychology Is and Does

(To accompany Lesson 1, *How We Learn*, Teacher-Training text, for 1923)

*Written for the General Church Board of Education by L. John Nuttall, of
the Brigham Young University*

Psychology has reached scientific conclusions based on experiments and careful observations both of one's own learning processes and of the action of others. Where uniform results have always come from the same conditions the conclusion has been set down as a psychological law.

Learning is measured by one's ability to control one's conduct. When a question is asked, the one who knows does not just talk but controls himself and talks appropriately. One who has learned to dance does not just move around but controls the movement of his feet in certain definite ways. One who has learned that disease is due to a certain cause does not wail and moan and run about wildly importuning various assumed gods to intervene for the sick one but controls his activity along the lines of providing proper care and remedies. One who plays the piano does not just beat the keys, but strikes them in a definite order, controlling action according to the laws of harmony in sound. One who knows how to advertise does not just indiscriminately display his goods or describe them, but does it in a certain controlled way which will attract and hold the attention of the buyers. How anyone acquires these controls of conduct is the field of psychology in as far as it formulates the laws of learning.

The art of teaching is the art of assisting and guiding in this learning process. Just as the maker of a machine must know and apply the physical laws of leverage, stress, elasticity, etc., and as the manufacturer must know and apply certain chemical laws, so the teacher should know and apply laws of learning formulated by a good scientific psychology.

From the first lesson of the outline, therefore, should come a point of view which will make interesting the following lessons in the course.

The student of psychology approaches the subject generally from the point of view of an investigator, whose chief objective is the scientific desire to "know and understand." The teacher approaches the study of psychology looking for some rule or law or principle or device which will help him in his teaching. The first is the point of view of pure science; the second, is the point of view of applied science. Too often the teacher wants to apply psychology before he knows it. A study of the outline and the texts suggested will justify the conclusion that in order to apply the laws of learning as established by the scientific in-

vestigations in the field of psychology a teacher must know what these laws are and must then apply them through the use of proper teaching methods. One caution is necessary at this point, psychological investigations reach over into the fields of the sub-consciousness, of dreams, of suggestions, etc. Some people approach the study of psychology with only this idea of the content in mind. As a study of the mental side of human behavior psychology has analyzed the every-day actions of people, observed uniformities and differences, experienced on these, and has formed certain conclusions which make it possible to control conduct by teaching.

The following may assist in making this analysis of what psychology does more clear. Do you ever expect pupils to know something and they do not seem to know it? Do they really not know it or are you not able to call up the response? Have they forgotten it? Did they learn it when you taught it? These questions require analysis for their answer. You taught a lesson. By what means did it get to the pupils? The only avenues are the senses. What real impression did they receive—auditory, visual, tactual, muscular? How intensely were these impressions made? Were they welcomed by the student? When the student received these impressions did he tend to act differently in speech, attitude, or conduct? Should he have done? Is it necessary for the child to be active when learning?

These are but typical of many questions asked by teachers about their work. They realize that teaching is unsuccessful when pupils learn. Modern psychology has studied human behavior and has determined quite definitely what the learning process is and how it may be stimulated and controlled. To have this information about the laws of learning is basic in learning to teach. It can be acquired either through the long process of practical experience or through a study of psychology. The Church is asking us to study psychology so that the costs of experience may not be too great in terms of disinterested children.

Heredity and Environment

(To Accompany Lesson 2, *How We Learn*, Teacher-Training Text for 1923)

The manufacturer of an automobile truck puts into the machine a certain amount of material. The frame work is of a certain size. The engine has a certain bore and stroke and number of cylinders, the tires and wheels are of a definite size. The springs have a definite number of leaves of certain thickness and length. Careful measurements will show what the load limit of this machine is. Good care and handling will make the machine carry this load. Poor driving, poor gasoline, lack of oil, etc., may prevent the performance of this expected task. No amount of care and skill in handling nor good fuel can, however, make the car do more than was made potentially possible in its manufacture. Neither will the inculcation of great potentialities by the manufacturer cause the car to do work unless it is filled with fuel, started and driven by some one,

Original nature as controlled by heredity causes each individual to have certain powers. Some of these, notably the human form and certain fundamental instincts, are the heritage of all mankind. Other qualities such as color or general stature are found in certain races. In family groups still other characteristics which are more specialized are common. When parentage is pure in regard to any characteristic or ability the inheritance is sure; to negro parents are born negro children. But when the parents differ, variations occur among the children. The variations are generally in amount of traits. We all have the same human form, but some are taller than others. We all inherit the instinct to fight but there are marked differences in the intensity of the tendency. The human tendency is to have hair on the head, but we differ in the amount, color, degree of curl of this hair. The inheritance of such traits is clear. Heredity as a problem comes when the peculiarities of family groups are studied and the attempt is made to determine if possible what can be expected of children, on the basis of heredity.

As in the case of the automobile, heredity limits the power of the individual. All do not have the same possibilities. Experiments show that in school subjects the ordinary grade group will vary in a ratio of approximately one to eight. In other words some children having had approximately the same training will do eight times as much as others. That these differences in ability seem peculiar to family groups, is amply proved by studies in heredity, but to just what extent mental and moral abilities and traits are inherited is not accurately known. Children resemble their parents more than anyone else. They, however, resemble somewhat grandparents and ancestors still more remote. It is also to be kept clearly in mind that individuals inherit these qualities in combinations that sometimes make them appear entirely different from the family group. As an illustration of this out of the Kallikak family, the best known example of the inheritance of feeble-mindedness, 46 normal descendants were found among the 480 individuals who were studied.

Because part of this Kallikak family originated in the union of a relatively weak man and a feeble-minded girl the progeny for generations lived lives of imbecility, squalor and crime. The other side of the story, as shown by the careful study of the second family of this same Martin Kallikak, married to a good woman, and the study of the family of Jonathan Edwards causes one of our recent psychologists to conclude "Mate good with good and good will inevitably result; mate good with positively bad and a mixture will result in which the bad will be striking if not predominant." It may, sometime, be possible through Eugenics to control the mating and thus insure the good in immediate inheritance. For the present we can only accept the inheritance and teach. In doing this Thorndike says, "It is a first principle of Education to utilize an individual's original nature as a means to changing him for the better to produce in him the information, habits, powers, interests, and ideals which are desirable."

It is different to trace an ability to its hereditary source. The studies mentioned above have done this. Our attitude, when we know what we can find out about the contribution of heredity to the lives of the children we teach is to furnish the environment fuel, stimulation and guidance that will insure the use of the native ability to its fullest capacity. We seldom drive the automobile to the full limit of its power or speed. When we teach human beings we should aim to stimulate them to the highest possible development and achievement. One thing should be made clear. We inherit capacity or ability, we do not inherit the form in which it is expressed. Language for all, if environment is controlled, can be good. Home life, if environment is completely controlled, can be made the means of expression of the inherited sex and parental tendencies. The legitimate clean show can be made the means of expression of the inherited power to act or sing, and can be made the satisfier of the inherited desire for entertainment if the environment in these matters can be fully controlled on the level of high ideals.

Physical traits, such as height, eye color, peculiar features of face and form, hair color or curl are easily observed to be commonly alike in families although marked exceptions are noticed. If a family has dark, curly hair generally, the exception may have light hair. What should be done about it? The light hair should be just as carefully cleaned, and cut as the dark and it responds with health to proper care. Peculiar weak organs may be the family trait. What should be done about it? Care and healthful living should be the watchword. Should a strong robust child be born in the family, he should likewise be carefully fed and clothed and exercised and he will respond by keeping well. He may always thus be stronger than the weak child, but neglect him and his life may be full of more suffering than his weaker brother. Except for certain nervous disorder, such as insanities or neurotic tendencies, specific diseases are not inherited. Children may easily acquire such diseases as consumption from parents, so sometimes they are assumed to be inherited.

Similarly mental and moral traits are inherited. Children tend to resemble their parents more than other people. Just to what extent parental ability can be used to predict the ability of children, is a problem that has received and is receiving much careful study. It is not yet answered. We should teach them all so that within the limits set by original nature all may act right. Just as on a given base a great many forms of triangles may be drawn, so, as Mr. Conklin shows, on a given base of moral and mental heredity, a number of different kinds of lives may be built. A family may tend to be superior, another may tend to be mentally weak. What we should do is to see that on each foundation is built all the good possible.

Provo, Utah.

Life is What we Make It

By Dr. Thomas L. Martin, Dept. Agriculture Brigham Young University

IV—Get Away From the Crowd

The plant during the day is a bundle of vigorous activity. It is busily engaged gathering to itself carbon-dioxide, water, and mineral foods, and elaborating them into complex compounds by aid of the sun's energy. It is changing these ordinary compounds into compounds of greater complexity and usefulness. It grows but little during the day, it is too busy getting hold of the things out of which growth is made, and when night comes it goes into solitude. The complex compounds made during the day are transported to different parts of the plants, and there assimilate and go to make new tissue. It needs the darkness, the solitude, for growth.

How like the plant is the man that grows. His daily activities are numerous, but to all of them he makes very splendid adjustments, and men call him strong because of the way he adjusts to his varied problems. Does he do it by chance? No. Every night when he comes home he sits in the dark with eyes closed and wrinkled brows and ponders over the affairs of the day with an effort to find how effectual has been his labors, and how best to plan his work for the morrow. This man may work hard during the day, but this half hour of solitude is the period in which he grows. He literally sets himself against the wall and gives himself a cross-examination. He comes from the experience a bigger man.

Christ, when called on his mission, needed the forty days of solitude in the wilderness in order to plan his work. Joseph Smith, though but a young boy, desired to be alone during part of the day for thoughtful purposes. In the midst of this deep thinking solitude he placed his mind and his heart susceptible to the Spirit of the Lord and the impulse came, "pray to the Lord and you will receive your answer." Then was re-born in that solitude the religion of freedom which has done more to enlighten the world and free it of superstition and dread than any other thing since the world began. The Spirit of the Lord is present in the world, ready and willing to help any man who will give it a chance. It will help when the being gets away from the crowd, and plans and thinks over things as they are.

Young men whether great or small if they wish to grow.

must ask a small period of the day in which to size things up. It is during this period of quietude that the greatest growth is made. One speaker has said: "A man's brain develops in solitude, yet hustle and crowd and business activity are as necessary to the man as sunshine is to the plant. The real brain and moral growth takes place in solitude." Robert Burdette, in a talk to young men, said: "Get away from the crowd for awhile and think. Stand on one side and let the world run by while you get acquainted with yourself, and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain from original sources if you are really the manner of man you say you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out of one of those private interviews you will be a stronger, better and purer man. Don't forget this and it will do you good."

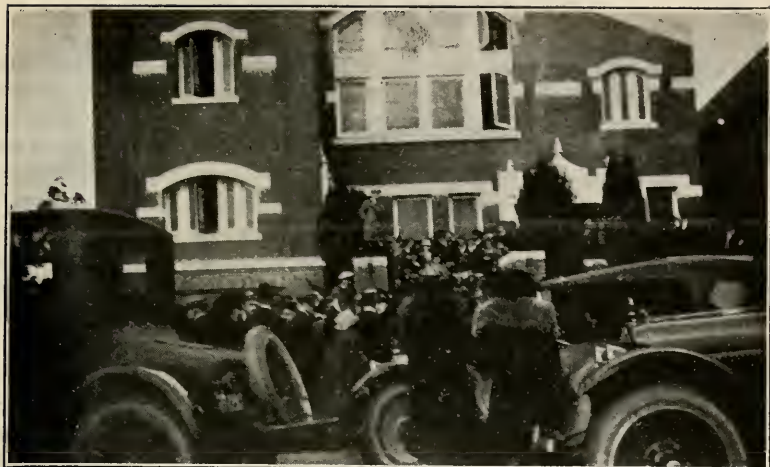
I am advocating that we arrange everyday to spend one half hour with ourselves in which we will ponder over the affairs of the last twenty-four hours. Observe how we have acted, the good we may have done, the places where we have made mistakes; then on the basis of the conclusions, plan our course of action for the next twenty-four hours, and let all our planning be adjusted to the things we want to be.

Every day the cry goes out, We want men. The struggling mothers, the starving children, are asking, where is the man who will rectify the conditions that necessitate our starving? Every community is asking for real men; men who have been trained away from selfishness, and have but the welfare of others as the Master thought. Where are they? They must be in the making. Shall we live lives of profit? Shall we grow? Then let us quietly in our secret chambers get acquainted with that Spirit which permeates all space and in that ideal environment plan our affairs so that we may become men and women of service, and thereby lighten the load of our fellowmen. We shall be happier, life will be enriched. It is by far the better life. It is up to us. Life is what we make it.

Provo, Utah

The "Wandering Dollar"

A new idea is the wandering dollar which a number of Chambers of Commerce have taken up. It is to be a moving dollar, traveling through the various channels of commerce at rapid rate. A record is to be kept of its course by each person who receives it. There is an attached slip to the dollar, and each person who uses it signs his or her name and tells what the dollar is spent for and sends it on its way. The purpose of its wandering is to emphasize the value of a circulating dollar to the community, and to show how much can be done by keeping the dollar going at home.



A snapshot in front of the Chapel on the day of Organization

The Los Angeles Stake of Zion

By Gustive O. Larsen

By act of the presiding authorities of the Church and the Latter-day Saints assembled in conference at Los Angeles, the 88th Stake of Zion came into being on the 21st day of January, 1923.

Recent developments leading to this action have been rapid. Since the appointment of President Joseph W. McMurrin to preside over the California mission in 1919 growth in every direction has been almost startling. Conferences grew in four years from three to nine. Branches multiplied in every section of the mission. Mutual Improvement organizations grew from eighteen, in 1919, to twenty-four in 1921, and to twenty-seven in 1922. Sunday schools numbered twenty-six in 1920, forty-three in 1921, and fifty-six in 1922. Relief Societies grew to number forty in 1922, and Primaries to number fifteen.

Exceptional growth in southern California soon brought demands for a stake organization. In Ocean Park, as throughout the mission, the feeling prevailed that the Saints should build their own chapels. Today the "Mormon" chapel is a pride in Ocean Park. In view of these conditions the possibility of a stake of Zion on the shores of southern California passed from a dream to a reality. Early last summer it was announced that the Church authorities had fixed upon such action. On December 17, President Grant announced, while visiting with other authorities from Salt Lake City, that the stake would be officially organized on January 21, 1923.

The organization itself was an imposing event. In addition to the pres-

ence of President and Sister Heber J. Grant and daughter Emily, there were present President Charles W. Penrose, Elder George Albert Smith, Bishop Chas. W. Nibley, Pres. J. W. McMurrin, Pres. G. W. McCune, Pres. Frank Y. Taylor and Joseph J. Daynes of the Granite Stake, and Axel A. Madsen and Preston Nibley of the Young Men's General Board. Over three-thousand people attended the services in Los Angeles on Sunday. In the morning a special Priesthood meeting was held, and on the afternoon twelve hundred people crowded into the chapel. Overflow meetings were held in the amusement hall during both sessions. Music was furnished by the Los Angeles choir of 110 voices under the direction of conductor William Salt assisted by Elder Alex. F. Schreiner and Louise Smith at the organ.

President Grant personally conducted all sessions. President Charles W. Penrose gave the opening address. His remarks rang clear and emphatic into the hall. He emphasized the thought that the work to be accomplished was to be done in the authority of the Priesthood, and recommended Section 107 of the Doctrine and Covenants to all men for study. The great value that the new stake organization would have was in furnishing Church work to do for many who had formerly taken no active part. "We are laying the foundation for the Kingdom of God broad and deep," and he urged all men to co-operate. "Let every man learn his duty and do it," was the burden of his message.

President Grant then submitted the presiding authorities, the stake officials, and the name of the stake, for the approval of the priesthood assembled. It was proposed and unanimously accepted that the new stake should be known as the "Los Angeles stake of Zion." President George William McCune, formerly president of the Eastern States mission, was unanimously sustained president of the stake, with Leo J. Muir first, and Dr. George F. Harding second counselors. President McCune and his counselors are men of experience, and thoroughly equipped to shoulder the burden of presidency. William J. Reeves, former branch president in Los Angeles, was appointed senior high-councilman. Other members of the quorum include, Samuel Dailey, Charles B. Stewart, Arthur F. Reddish, H. C. Healy, Bertram M. Jones, Everard L. McMurrin and Thomas Lloyd. James Thomas was sustained as stake patriarch, Alexander Nibley, superintendent of Sunday schools; Vern O. Knudsen, superintendent Y. M. M. I. A. assisted by J. A. Rasmussen and C. B. Stewart, Jr.; Veda Savage, president of the Y. L. M. I. A.; and Katherine R. Stewart, president of the stake Relief Societies.

The new stake will include Los Angeles county, and embraces the cities of Los Angeles, Ocean Park, Long Beach and San Pedro. It was announced that wards would be organized without delay in Ocean Park, Long Beach, Los Angeles proper, San Pedro, Huntington Park, Boyle Heights, and Hollywood; and Garvanza, Alhambra, Glendale, Belvedere and Inglewood will continue as branches for the present. President Grant called attention to the great change of feeling toward the Latter-day Saints and the breaking down of prejudice. He paid high tribute to the

new stake president and urged loyal support on the part of the people. President McCune urged that the Saints would sustain him and his counselors in their efforts to discharge their duties. President Leo J. Muir and President George F. Harding spoke, followed by Elder George Albert Smith, of the council of the Twelve, who reminded the men who hold the Priesthood that the Lord expected them to honor it. "If you dishonor it," he said, "You have refused the blessings of the Lord." In speaking of the observance of the Sabbath day, he said, "Be exemplars in this respect. Those who violate it will as surely pay the penalty as such as violate the moral laws."

Patriarch James Thomas offered the invocation in the afternoon session. President Joseph W. McMurrin spoke. The keynote of his talk was, "This is not the work of man, but the work of God." Bishop Nibley explained the Church organization, reminding those present that the pattern had been set by the Savior himself. He called attention to the fact that while in men's organizations nominations were made by men, the appointments in the Church of Christ were made by the servants of God, acting as directed by the Spirit of God. President Grant then submitted, for general approval, the names of all who had been proposed to hold Stake offices.

President Frank Y. Taylor, of the Granite stake, emphasized the responsibility resting upon the Saints to live the gospel that they might be judged by the world according to their righteous lives. President Charles W. Penrose, in the closing address said, "True religion is that which comes from God to man, ordained and instituted for the salvation and exaltation of man. All else will pass away." He urged the gospel as a reality. "Every revelation we read about is *real*." Musical numbers were furnished in the afternoon and evening sessions by Sisters Alice Lamph and Evelyn Buehler Snow, and Elders Everard McMurrin and A. F. Schreiner.

A large company assembled in the evening. President William J. Reeves offered the invocation and Elder George Albert Smith gave an address, followed by President George W. McCune who urged *our people to careful reflection before leaving their homes in Utah and near-by states to come to California. He encouraged rather that the number of our people coming into this state be not greater than industrial conditions warranted. "Do not encourage members to come to California if there is nothing for them to do when they come here,"* he very wisely counseled.

In the closing address President Heber J. Grant forcibly brought to public attention the steadfast devotion and increasing testimony of the Latter-day Saints in their struggles to establish the work of the Lord. The fact that in the past ninety years, of the thousands of missionaries who have gone out to preach the gospel, not one has been converted to any other faith, was an evidence of the truth of this work. "Any work built upon a lie cannot endure," he asserted. He pointed out prophecies both recorded in the Book of Mormon and uttered by the Prophet Joseph Smith, and found in their fulfilment evidences of their divinity. The

benediction was pronounced by Elder Axel A. Madsen, former conference president in Los Angeles.

The organization of the Los Angeles stake of Zion suggests the commencement of a new era in the growth of the Church. Already the Saints in San Francisco and Oakland seem stirred, and in the Gridley conference, which includes Sacramento, there has long existed branches that are virtually organized wards. Southern Arizona also gives promise of a stake. And why not? Is not the promise given that the stone cut out of the mountain without hands shall roll forth and fill the whole earth?

Los Angeles, Cal.

Remarkable Admission of Tobacco Organ

By Will H. Brown

Would you believe that an organ of tobacco trade would admit that practically every cigarette on the market is injurious? It has really happened. The *Cigar and Tobacco World*, London, England, speaks thus of a great Russian singer, who was also a great smoker; "It was one of the few joys in which his hard work and the necessary anxieties of a great artist allowed him to indulge. Suddenly he found that even this joy was about to be denied him. The cigarettes were interfering with his throat, and therefore with his voice. He tried every form of cigarette he could think of—American, Turkish, Egyptian. They all produced the same effect." The *World* then states that a friend and fellow-countryman succeeded in producing a cigarette that the noted singer could smoke without apparent injury.

Notice that the singer had tried *every form of cigarette* he could find—*American, Turkish, Egyptian*—and they all had the same effect. The many brands are the ones that are being smoked by the billions, by the great mass of smokers—for there is no friend to invent for them a brand that will not injure them. When the average smoker wakes up to find himself injured by smoking, he has but one of two choices—either keep on smoking until recovery is impossible, or else by a brave effort break the chains that hold him in miserable slavery. The latter is often so strenuous an undertaking, however, that many fail to stop, so go on and on to their cruel, pitiful fate. The negro slaves of pre-civil war days lived in luxury compared to the nicotine slave of today.

Oakland, Cal.

Gems of Thought

III—WORRY

"The easiest way to stop worrying is to stop worrying."—*Edmond J. Kiefer.*

"We can sing away our cares easier than we can reason them away."—*Beecher.*

"Overwork gets altogether too many cusses for the crimes committed by overworry."—*Selected.*

"The man who worries is a bit of a coward; he dreads the future, regrets the past, and is a rebel against the present."—*Everett Spring.*

"As a truth it has become an axiom that worry kills infinitely more people than hard work, and there is nothing more useless in life than worry."—*Everett Spring.*

"Our anxieties are mostly artificial and are bred indoors under the stifling oppression of walls and roofs—and a day in the open will often dispel them like a cloud."—*Orson Swett Marden.*

"Our life might be easier and simpler than we make it, the world might be a happier place than it is; there is no need of struggle, convulsions, and despairs; we miscreate our own evils."—*Emerson.*

"The frightened horse shies at a harmless object and often rushes, from fear, headlong to injury or destruction. Men, too, are seen at times, shying from the path of safety, happiness and success, from fear of harmless obstacles."—*Litt.*

"To reckon dangers too curiously, to hearken too intently for the threat that runs through all the winning music of the world, to hold back the hand from the rose because of the thorn, and from life because of death; that it is to be afraid of Pan, (The Piper)."—*Stevenson.*

"Worry poisons the system, kills love, kindness and generosity, destroys the ability to think logically, makes the best food taste like Dead Sea fruit, fills the road to slumberland with briers and brambles and tacks that puncture, and is never found in the kit of the man bent on discovering the pole of success."—*Scrap Book.*

"Fret not, neither be anxious. What

God intends to do, he will do.

Peace, why these fears?

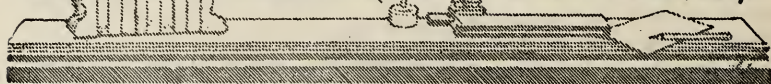
Life is too short for mean anxieties;

Soul, thou must work, though blindfold."—*Canon Kingsley.*

"The little things that fretted me, I lost them yesterday
Among the fields above the sea, among the winds at play;
Among the lowing of the herds, the rustling of the trees;
Among the singing of the birds, the humming of the bees."

Mrs. Browning.

EDITORS TABLE



Tobacco and Religion

We often hear it said, "A man is known by the company he keeps," and there is much truth in the saying. Tobacco-using is also known by its company. We may truthfully link tobacco with many other evils. It is frequently found in the category of profanity, drink, gambling, gluttony, extreme selfishness, deceit, law-breaking, and recklessness of many kinds. Swearers, crooks of all kinds, "bums" and prostitutes who do not use tobacco would be genuine curiosities. It is a well known fact that nearly every prison convict uses tobacco. Our juvenile courts bear witness to the fact that most of the boys brought before the judges smoke cigarettes. Facing these and many other facts of a like character that might be named, one is compelled to admit that tobacco keeps company with, and has a close relationship to, nearly every form of evil.

A tobacco publication recently recorded the fact that a wealthy tobacco merchant of Ozone Park, Long Island, known as the "king of bootleggers," was found guilty of violating the Volstead Act and sentenced in the United States District Court of Brooklyn to two years in the penitentiary and to pay a fine of \$10,000. A recent statement in the *Los Angeles Times* declares that the cigarette consumption in China reaches thirty billions annually, and that the market will double that within the next two or three years. The editor then adds, "The Chinese used to buy a good many Bibles in America, but now they seem to use more paper in their cigarettes." When a nation or a person uses more paper for cigarette wrappers than for Bibles, it is easy to predict the result. But China is not alone in this matter. The amount of tobacco used in the United States is appalling, and it is our United States. "The way to keep track of China," the *Times* adds, "is to watch her smoke." We may well add, "The way for a boy or a girl, a man or a woman, to keep track of themselves is to watch their smoke." Contemplating these facts, boys and young men should emphasize in their lives the religion of the Latter-day Saints which, among other virtues, injects into the daily program of true believers self-mastery and self-control, and so frees them from being slaves to the deadly effects of nicotine and narcotics. The fruits of the gospel are cleaner men and women.

"We stand for the non-use and non-sale of tobacco," and "A pure life through clean thought and action."—A.

Changes in Mission Presidents

On February 1, Elder Charles S. Hyde, son of Elder C. H. Hyde, of the Pioneer stake presidency, was appointed president of the Netherlands mission, to succeed John P. Lillywhite; and Elder Fred Tadge, of the Presiding Bishop's office, was appointed president of the Swiss and German mission, to succeed Elder Serge F. Ballif. Elder Joseph Quinney, Jr., has been appointed president of the Canadian mission, to succeed Elder Nephi Jensen. Elder Quinney is the first counselor in the Logan stake presidency. He will leave for Toronto, Canada, about March 1.

The present list of mission presidents, with announced changes, is as follows: Australian mission, Don C. Rushton; British mission, David O. McKay; California mission, Joseph W. McMurrin; Canadian mission, Joseph Quinney, Jr.; Central States mission, Samuel O. Bennion; Danish mission, Carl E. Peterson; Eastern States mission, B. H. Roberts; Hawaiian mission, Eugene Neff; Japanese mission, Lloyd Ivie; Mexican mission, Rey L. Pratt; Netherlands mission, Charles S. Hyde; New Zealand mission, George S. Taylor; Northern States mission, Dr. John H. Taylor; Northwestern States mission, B. S. Young; Norwegian mission, August S. Schow; Samoan mission, J. Q. Adams; Southern States mission, C. A. Callis; South African mission, J. Wiley Sessions; Swiss and German mission, Fred Tadge; Swedish mission, Gideon N. Hulterstrom; Tahitian mission, Ole B. Peterson; Tongan mission, Mark V. Coombs; Western States mission, John M. Knight.

Marvelous Discoveries in Egypt

The sarcophagus of Pharaoh Tutenkhamun was found undisturbed, February 16, in the mortuary chamber of his tomb in the Valley of Kings, near Luxor, Egypt, where it was placed more than 3,000 years ago. The chamber contained, besides the coffin, royal furniture, garments, chariots, ornaments, and exquisite works of art. One feature of the discovery was a statue of a cat, richly painted, which has stood guard over the royal remains all these centuries. The "official opening" of the tomb occurred Sunday, February 18, and interesting disclosures are expected as a result of further examination of the objects. The find is regarded as the most important, from an archaeological point of view, of the present age of marvelous discoveries. A full description of the rich contents of this royal mausoleum cannot be expected for some months.

Books

"Voices from the Mountains"

Voices from the Mountains is the title of a new book of poems of about one hundred pages, by the favorite author, Orson F. Whitney, recently published in Liverpool, England. The book is dedicated "To my dear and faithful wife, May." It contains twenty-six choice, beautiful poems, many of which readers of the *Era* will recall. The themes range from "grave to gay, lively to severe," and the words were written by the author mostly in his homeland, his beloved Utah, since the publication of his former three volumes, *Poetical Writings*, 1889; *Elias—an Epoch of the Ages*, 1904; *Love and the Light, an Idyl of the Westland*, 1918. The volume comes as a welcome addition to the poetic literature of the Church, by an author whom everybody enjoys reading. "The Mountain and the Vale," "Elect of Elohim," "The Pioneers," "The Lily and the Bee," "Grand Canyon," "The Educator," and many other favorites, are here preserved in splendid form. The book is such a one as a person would delight to take with him for enjoyable reading during the summer days among the hills. Price \$1.00.

The Y. M. M. I. A. Hand Book

The fifth edition of the *Y. M. M. I. A. Handbook*, a valuable standard guide for stake and ward officers of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, will be ready for distribution in the early part of March. It is a book that every Mutual Improvement worker should have in his possession. It is revised and enlarged from former editions, and is classified into nine parts, with an elaborate index, the whole covering: (1) Aim, Origin and General Supervision; (2) Schemes of Organization and Duties of General Board, Stake and Ward Officers; (3) Secretaries and Efficiency Reports; (4) Class Study and Manuals; (5) Organization and Membership; (6) Finance and Publications; (7) The Senior Department, Including the M Men; (8) The Junior Department, Including Scouts, containing all the necessary information for scouting in the Y. M. M. I. A.; (9) Joint Work, including the activities of the Advanced Senior, Standards and Recreation work and Music of the joint Committees. The book will contain about 200 pages of matter and will be found of great value to Mutual Improvement workers. Price 40 cents. Mail your orders now.

Messages from the Missions

Three Baptized

Irvin S. Merrill, writing from Auckland, New Zealand, Palmerston conference reports that twelve months of the elders' work has been in the city of Wanganui, which has a population of 25,000 people. The people are quite indifferent to the gospel message, with little desire for religion, which seems to be distasteful to them. They appear to be contented to live as they are, caring little about their salvation and giving themselves over to pleasure. "However, our efforts are beginning to show results in the accumulation of many friends and investigators. Three have accepted the gospel and were baptized on the 14th of December, being the first converts we have had for years in this city. We are very glad to get the *Improvement Era* from which we obtain a great deal of encouragement and enlightenment."

The Nevada Conference

"Just recently a new conference was organized called the Nevada conference, including all of the State of Nevada, as far as the stakes of Zion on the east, and bounded on the west by Susanville, California, and all towns on the same line. President Jos. W. McMurrin attended, and conference convened January 13 and 14, 1923. A priesthood meeting was held Saturday and three general sessions on Sunday following. The total number in



At the First Session of the Nevada Conference, Sparks

attendance was 476. Pres. McMurrin and the missionaries all enjoyed the Spirit of the Lord in their council to the people. Assignments were made as follows: Pres. Harry Hanson and Elder H. R. Winterton to Wabuska, Elders L. J. Gammon and J. L. Murdock to Susanville, Cal., and Elders I. R. Fisher and L. T. Lythgoe to Elko and vicinity.—*Harry Hanson*, Conference President, Sparks, Nev.

San Francisco Conference

Recently some very interesting events have taken place in this conference: December 14 the semi-annual conference was held in the San Francisco chapel. The first day was devoted to the Relief Society conference, presided over by Sister Margaret K. Miller, president of the California mission Relief Society. Friday, the 15th, Priesthood meeting was held. During the meeting there were forty-five speakers, President Joseph W. McMurrin gave some valuable advice to the missionaries. After the meeting the missionaries were given a banquet by the San Francisco Relief Society, under the direction of the local president, Sister LePrele Hoeft. There were many interesting toasts given and an after dinner talk by President McMurrin. Saturday and Sunday the general sessions of the conference were held, President Riddle gave an interesting discourse on the restoration of the gospel. During the three general sessions on Sunday there were one thousand and two people present, the largest gathering ever held in the San Francisco conference. Out of the number present there were many friends and investigators, who were strongly impressed with the testimonies of the missionaries. President McMurrin delivered three impressive sermons that will long be remembered by those present. Five stalwart missionaries have been released. Elder Frank P. Stevens, Sisters Naomi Rich, Vera Larsen, Naomi Cheney and Victoria Campbell. It is the ambition of this conference to put forth an extra effort so that there shall not be a deficiency in missionary work, owing to the return home of the five workers; and that this conference shall lead all



MISSIONARIES OF THE SAN FRANCISCO CONFERENCE

the others in the California mission; not for the glory of so doing, but for the joy that comes to those who know they are doing their best for the advancement of the work of the Lord—Ira M. Bay, Conference Secretary.

In Southern Indiana

Elder H. Harris Lloyd, secretary, reports a conference of Southern Indiana, Northern States mission, held November 18 and 19, at Indianapolis. The missionaries had their regular report meeting and President Winslow Farr Smith gave valuable instructions. The general meetings were well attended and many friends and investigators were present. The Spirit of the Lord was present in rich abundance and the talks by President Smith and the missionaries were enjoyed by all. Elder Fritz Winzenried was appointed to succeed Elder Vivian D. Erickson as conference president; and President Erickson, Charles W. Pilling, and Ephraim L. Yeates were released to return home.



Missionaries top row left to right: Lawrence E. Bowcutt, Fred P. Nash, John A. Lambert, Byron S. Eaton, Ephraim O. Kingsford and E. Leslie Mecham. Middle row: Augusta Kenley, V. D. Erickson, outgoing conference president; Winslow Farr Smith, mission president; Fritz Winzenried, incoming conference president; Alice Stark. Front row: Birch F. Ben-
nion, David Haycock, Ephraim L. Yeates, Charles W. Pilling.

Rapid Growth of the Church in Breslau

Joseph Duran, president of the Dresden conference, Germany, writing under date of December 27, reports that at a Thanksgiving gathering held in Breslau the elders and Saints donated 50,000 marks for the poor of the three branches in Breslau. During the year, 1922, they baptized 131 new members, blessed 25 children, sold 320 *Books of Mormon*, 825 other books, held 661 regular meetings, gave away 25,419 tracts, and held 267 cottage meetings. The work is growing very rapidly. The only handicap the elders have is in finding places to meet in. "We thank the

Lord for being with us during the past year, and we pray that he will be with us during 1923. We have already a large number of candidates ready for baptism."



Elders left to right, back row: Carvel James; Henry Mueller, Harry Deardorf, Salt Lake City; Milton Hodge, Ogden; Hugh W. Kimball, Salt Lake City; W. F. Claypoll, Smithfield; Irvin O. Lindquist, Salt Lake City; Otto Menssen, Hamburg, Germany; Lary Hansen, Payson; second row: Gustav Liebelt, Salt Lake City; Wm. Pobanz, Stettin, Germany; Horton C. Miller, Farmington; Alberth J. Sutherland, Murray, Utah; Heinrich Drewes, Hamburg, Germany; Leland B. Sheets; C. M. Reynolds, Harold L. Snow, Salt Lake City; front row: President G. G. McKell, Spanish Fork; President J. M. Squires, Logan; President Wm. Korth, Brigham City; President of conference, Joseph Duran, Salt Lake City; President W. E. White, Willard; William E. Riter, Logan, and Richard P. Middleton, Salt Lake City.

Conditions in the Netherlands

Elder S. R. Carpenter, writing from Arnhem, Holland, December 2, reports that there have been baptized 232 people for eleven months up to the 2nd of December, against 231 for the whole of 1921. Six were baptized in Arnhem in late November. They have the privilege of baptism in the historic Rhine. In Arnhem they have hired a new hall recently, and since then their attendance in the meetings has grown 40%. At a recent conference 5 public meetings were held, besides a missionary meeting in which 20 missionaries were present. Social and economic conditions in Holland are getting worse, and crime is increasing. Thousands are out of work. On account of the cheap German products Dutch industries are being closed down and the same products are coming from Germany much cheaper, notwithstanding the high tariff. Much poverty is created by this condition which is augmented by an exceedingly large shortage of homes. Thousands of families in the larger cities are living in places unfit for people to live in. In spite of these conditions the Saints are fairly well cared for. Elder Carpenter believes that the Netherlands mission is looking forward to the most prosperous period in its history.

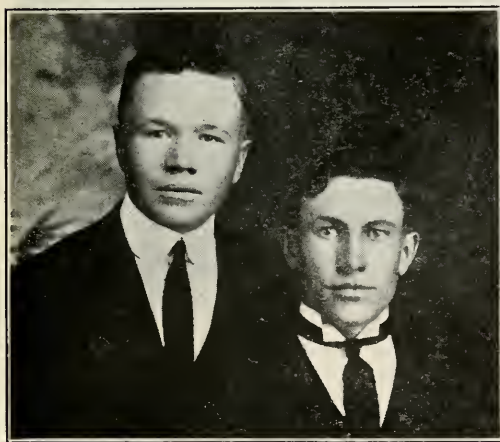


Missionaries left to right: W. R. White, Robert Cameron, Heiko Boekweg, Amsterdam conference president; Bouwa de Vries, Gron. conference president; Henry Neerings, L. van Beekum. Back row: John Visser, S. R. Carpenter, Arnhem conference president; John P. Lillywhite, mission president; L. C. Walton, R. Berg, L. S. Williams, Heber Taylor, Roelof Steenblik, A. J. Bogedahl.

Six Baptisms Recently

Elder Raymon P. Nelson, November 20, 1922, writes from Gisbourn, N. S. W., Australia: "Since this branch was opened some time ago the Lord has crowned our labors with great success. Much of the prejudice has been removed and many friends and investigators have been found. Six baptisms have been performed during the past few months and others are considering the important step. Some time ago we were privileged with a visit by President Don C. Rushton. The Spirit of the Lord, which is ever with President Rushton, and which is felt by all whom he meets, proved to

be a great source of strength to all, especially to new members. Several well-attended meetings were held. My companion, Elder J. Elmer Hendricks, and I have taken a number of profitable country trips, upon which we have met many good people who have been willing to receive us into their homes and listen to our message with interest. Big-heartedness is a characteristic of the real Australian. We feel that the work in this land is growing, and that God is ever with his people. The coming of the *Era* each month brings to us a



"spiritual feast." Left to right: Raymon P. Nelson, Logan, Utah, J. Elmer Hendricks, Rexburg, Idaho.

Preaching the Gospel 170 Feet Below Sea Level

Elder Keith Murdock, San Diego, reports that missionaries in that district are meeting with success in their tracting, and also that street meetings, though the police have twice deprived them of favorite corners, are successful. "Three baptismal services have been held within the last three months and eighteen persons were initiated into the Church, four of whom were converts who first heard the gospel during this year. Missionary work has been opened in Imperial Valley after the intense heat of the summer. Elders Jesse M. Huish and Murray G. Bracken laboring there are enjoying the unique experience of preaching the gospel 170 feet below the level of the sea, a condition which exists nowhere else in the western hemisphere. Initial Sunday School and street meetings have been held and permanent organizations are anticipated. Only seven families of Saints live in the valley and they live in five different towns. They were overjoyed to meet the missionaries and a number of these families had already warmed up a number of investigators for the elders to preach to. The San Diego conference was held November 19 with a wonderful spirit present at every session, all being filled with a determination to forge ahead and make the work a success."



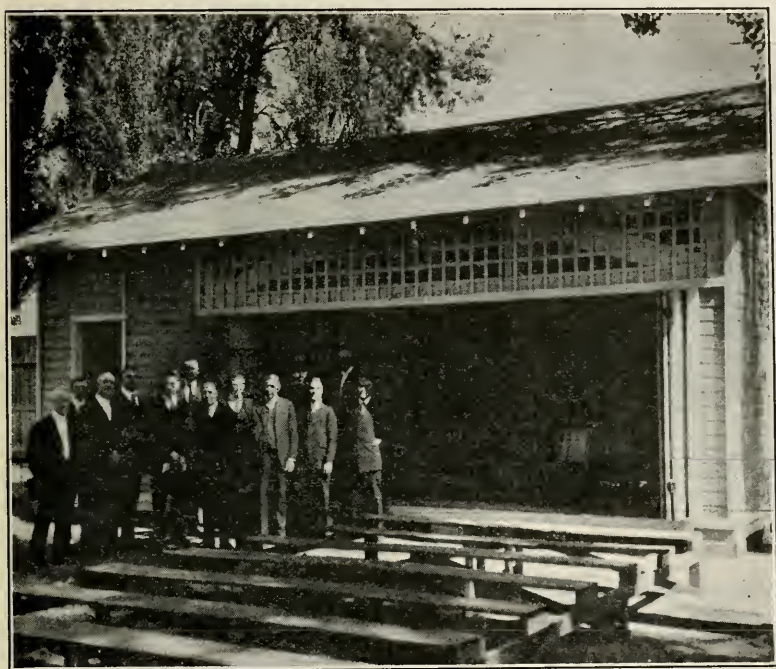
Missionaries left to right, back row: Herbert E. Midgley, Laura Bowman, Alice Hulbert, Floyd C. Draper, Jesse M. Huish. Second row: E. H. Clark, branch president counselor; Murray G. Bracken, Arthur W. Bowman, Wayne C. Gardener, Los Angeles; W. J. Remington, Alex F. Schreiner, Los Angeles. Front row: W. A. Tenney, branch president; Keith Murdock, conference president; Joseph W. McMurrin, mission president; Gustive O. Larsen, mission Sunday School and Y. M. M. I. A. superintendent; Margaret K. Miller, mission Relief Society president; and Kathrine Stewart.

PRIESTHOOD QUORUMS' TABLE

The Auto-Park Mission

By J. Leonard Love, Secretary

The group herewith represents the Auto Park missionary corps and the Pioneer Stake Presidency, who have so successfully completed the second season's work at the auto camp at Salt Lake City, Utah. The movement started in June, 1921, and continued until October that year; and again, in May, to October, 1922. During 1921, meetings were held in a large tent, but during the past season the Church erected a small chapel from which our work was conducted to the satisfaction and pleasure of all concerned.



Auto-Park Mission Chapel

During the two summers about 58,000 people were entertained. We distributed several thousand tracts and many other Church works, including Books of Mormon, Doctrine and Covenants, Articles of Faith, and Hymn Books. An average of four meetings a week were held. During 1922, Sunday school was held each Sunday morning, consisting of demonstrations of class work, as actually taking place in our Sunday schools and a musical program by the children.

The programs were especially arranged to place the gospel and the Latter-day Saints in a true light before the strangers within our gates.

Many of our talented brothers and sisters responded with musical numbers and sermons, and the entire program was carried out with a dignity that caused success to crown our effort. We express appreciation to the many ward choirs for their help, and to the Presiding Bishopric who assisted us with tracts, personal effort and other means, and to all others who tendered their services.

As a result of the work a great number of testimonies have come from many people in our country, expressing appreciation for the splendid entertainment accorded them while in Salt Lake. Many of our missionaries have received audience and entertainment in the mission field as a result of this movement. We believe a splendid opportunity is afforded in the tourist camping grounds throughout the country for fruitful missionary work.

The organization consisted of Ed. H. Eardley, chairman; Jerry Hancock first; and Charles S. Hyde, second assistant; J. Leonard Love, secretary, and the following elders: James H. Sullivan; Gustave Dreschel, Rulon J. Sperry, Frank B. Woodbury, Howard Layton, Charles H. Hyde.

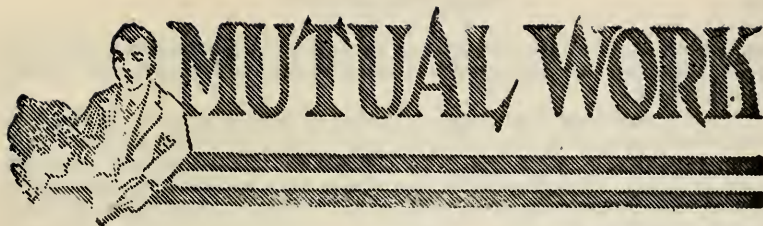


Auto-Park Missionary Corps, 1922

Front row: E. H. Eardley, Charles H. Hyde, Sylvester Q. Cannon, D. Eugene Hammond, Jerry Hancock, Alexander Buchanan. Back Row: James H. Sullivan, Rulon Sperry, Howard Layton, Charles S. Hyde, Frank B. Woodbury, J. Leonard Love, Gustave B. Dreschel.

A Royal Priesthood

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God."



Monthly Message to the M Men

By Thomas A. Beal, Member of the General Board

V—Faith

Probably two-thirds of the troubles of the world are caused by want of faith. At least a good part of the trouble now in the world, and in the more civilized countries, too, is due to lack of faith, not alone in God, but in mankind. If France and Germany could obliterate their doubt and mistrust of each other and substitute for them faith, the political troubles between the two countries would soon disappear. Most of the troubles between nations could be settled easily if more faith were exercised. Conflicts between individuals, between capital and labor, and between countries would immediately vanish if the right spiritual insight could be obtained.

What the world, then, probably needs today more than anything else is faith, more of the Christian spirit, faith in God and in humanity. Only by the cultivation of these can the great problems of the day be solved. If we would follow the admonition of the great Master and put his Spirit into our hearts, all would be well.

There is also another side to faith; it is truly the cause of all action. Because of his great faith, Columbus discovered this continent; Newton, the laws of gravitation; Marconi, wireless telegraphy; the Curtis brothers, the aeroplane, etc. Because of their faith the Pilgrims came to this country; the Pioneers, to the valleys of the mountains and built up this great commonwealth.

Faith is, indeed, that which raises us from a state of brute selfishness and brute ignorance, and, leading us gradually on, from one high object to another, helps us to become familiar to the Sanctifier. When faith is once awakened and steadily kept alive, there is no limit of good to which it cannot lead us. All of us need to join in the prayer of the disciples of Christ, and say to him as they did, "Lord, increase our faith."

God's help is promised only to those who help themselves. That is, he always lets us take the initiative in our actions. We must work out our own salvation according to our faith. We must believe in ourselves, believe that we can accomplish the task set before us. In other words, we must have confidence in the talents that God gave us, and magnify them to the best of our ability. Nothing was ever accomplished worth while by those that had little faith. "There are three kinds of people in this world," says a recent writer, "the wills, the won'ts, and the can'ts. The first accomplish everything; the second oppose everything; the third fail in everything." The shores of fortune are covered with stranded wrecks of men of ability, but who wanted courage, faith and decision.

Many a person is said to be lucky or favored who succeeds in life. Little do they who remark that "chance aids them at every turn" realize the trials and failures and struggles which men who succeed have to encounter in order to gain their experience. They who make such remarks have no knowledge of the sacrifices these men have made, or of the un-

daunted efforts they have put forth, of the faith they have exercised that they might overcome the apparently insurmountable and realize the vision of their hearts.

Look around you, "M" men, and see who have succeeded, in the true sense of the term, and you will find that success has come to those only who were willing to work and to wait, believing that the reward would be obtained at last. In other words, only those who had faith in themselves, faith in their fellow men, and faith in God. Only that becomes real and helpful in life that is earned. "There is no Christliness without endeavor." We must earn our faith, and what is earned is helpful.

The Scouts and the Y. M. M. I. A.

It may be well to read again a circular sent to stake superintendents last spring:

We appreciate the splendid work which is being accomplished by most of our stake and ward officers in the interest of our boys, but it has been brought to our attention by our Junior committee, that in a few cases there is a tendency on the part of some of our scout troops to draw away from the Y. M. M. I. A. organization.

In view of this, we earnestly request that,

Men selected to act as scout commissioners and ward scout-masters be men of faith, integrity, and ability;

At least one member of each ward presidency should be an active member of the Troop committee;

The *Junior Manual* should be made a prominent part of the Scout programs;

The Stake Superintendency should meet at frequent intervals with scout leaders, and see that the spirit and atmosphere of the gospel be maintained in scout work.

Knowing fully the responsibility that rests upon us, we request that you call the scout men together and impress upon them that scouting is but an aid to the Y. M. M. I. A., in which we are striving to teach the principles of the gospel of Jesus Christ. We are depending upon you to carry this message to the men in your stake who are interested in our Junior boys. We are very proud of the fine record which is being made by our scouts, and we wish to encourage them in their work. All scout leaders are, of course, Y. M. M. I. A. officers, and should be brought into conference with the other association officers at all times.

Very sincerely yours,

George Albert Smith, In behalf of the General Superintendency.

New Superintendents

Stake clerk Amos L. Fuller of the Curlew stake, reports that Elder Leo Cottam, stake superintendent of the Y. M. M. I. A. in the Curlew stake, having removed from the stake, has been released from the work, together with his counselors. Elder Bealy S. Cutler of Snowville, has been appointed stake superintendent Y. M. M. I. A. to succeed him.

Fred W. Dalton, former superintendent of the Y. M. M. I. A. of Boise stake, was released to take the position of Church stake secretary and was also appointed to be secretary of the Y. M. M. I. A. of the stake. Elder Howard B. Anderson was chosen his successor, at the stake conference held in Weiser in November, 1922.

Vern O. Knudsen was chosen superintendent Y. M. M. I. A. of the Los Angeles stake at the organization Jan. 21, 1923.

Fifty Thousand Membership

Have you reached your quota?

Is ten per cent or more of your ward population enrolled in the M. I. A.?

Has each member of your committee brought in his boy?

Have you used any or all of the suggestions in the Handbook for increased membership?

Sixty-five stakes have reported;

Twenty-three stakes have not;

In which list do you appear?

Remember, that the salvation of souls is the greatest mission given to men.

Mutual Improvement is our aim.

Organization and Membership Committee,

General Board, Y. M. M. I. A.

An Appeal to Men and Women Over 23 Years of Age

Every M. I. A. in the Church may well adopt the following appeal coming from the Seventh ward, Logan, Utah:

Right Here and Now—Just How and When to Start Things

The place to take hold is here.—Right here.

And the time to begin is now.—Right now.

If you don't know how to go at it right, go at it wrong, but go at it. All worth while things in this life are difficult.

"Doing Common Things in an Uncommon Way" is the general heading of our lessons, following closely in line of our last year's course, "Sources of Joy and Factors of Happiness."

This subject offers unequalled opportunity for enlarging your understanding of your daily problems of life.

"He profits most who serves best," and you learn by trying.

We are here to serve you with every convenience for your good.

We want you to come.—Come now.

If you have the stay-away habit that is throttling you, take hold now. You must conquer it sometime and every day you delay your fight, your enemy, grows stronger.

What you are going to do some day may be a lofty dream. It's what you do today that means something.

The only creed that will save your soul is the one that flushes your heart and thought and speech and deed now.

The place to take hold is in the Advanced Senior Class of the Seventh ward M. I. A., every Tuesday night at 7:30.

The M. I. A. Presidency cordially invites you to attend.

Y. M. M. I. A. Statistical Report, January, 1923

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Alpine	891	18	18	146	222	203	324	895	114	125	128	218	585
Bear River	509	13	13	100	259	151	193	703	81	135	77	113	406
Beaver ...	287	6	3	26	50	39	66	181	23	44	31	51	149
Benson ...	841	13	13	113	128	245	328	814	103	71	157	226	557
Box Elder	801	13	13	104	317	181	295	897	85	252	128	189	654
Cache	520	8	8	88	83	154	231	556	68	43	95	164	370
Carbon	360	9	6	37	133	78	78	326	35	51	27	44	157
Cottonwd.	789	12	12	104	141	237	339	821	77	72	152	267	568
Deseret ...	454	11	11	84	196	119	176	575	57	113	56	107	333
Emery	555	9	9	66	94	182	232	574	55	64	124	180	423
Ensign	959	7	7	53	148	203	267	676	51	58	89	195	393
Garfield ...	250	8	6	37	...	104	100	241	28	...	72	75	175
Granite ...	1869	16	16	169	227	357	621	1374	135	117	223	436	911
Hyrum	500	10	9	83	100	134	158	475	64	68	80	86	298
Jordan	850	15	7	65	72	137	147	421	47	39	83	108	277
Juab	352	5	5	46	96	112	153	407	37	71	81	112	301
Kanab	213	6	6	40	63	31	83	217	29	39	28	58	154
Liberty ...	1183	11	11	102	315	320	442	1179	81	170	203	312	766
Logan	608	11	11	117	109	146	257	629	87	72	107	183	449
Millard ...	338	7	7	50	108	93	93	344	44	69	53	76	242
Morgan ...	210	9	9	63	66	91	122	342	48	36	65	81	230
Nebo	946	15	12	112	180	225	320	837	83	80	125	210	498
No. Davis	446	8	8	65	78	99	193	435	42	34	44	129	249
No. Sanpete	802	10	9	90	120	233	316	759	70	67	135	218	490
No. Sevier	156	6	6	46	92	78	113	329	45	60	49	62	216
No. Weber	644	17	15	104	91	194	209	598	72	27	106	123	328
Ogden	750	10	10	79	76	223	241	619	63	33	121	146	363
Panguitch	283	6	3	23	57	60	79	219	18	39	46	59	162
Parowan ...	490	9	7	...	105	83	69	257	...	65	57	46	168
Pioneer ...	960	13	13	103	190	228	360	881	73	97	119	216	505
Roosevelt	340	11	11	84	113	90	122	409	60	62	56	80	258
St. George	651	14	14	112	167	316	265	860	81	132	132	185	530
Salt Lake	1067	12	12	125	190	166	350	831	102	106	90	222	520
San Juan	270	4	4	33	82	68	95	278	26	33	38	55	152
Sevier	363	6	6	52	99	104	142	397	41	66	60	91	258
So. Davis	494	8	8	66	102	168	216	552	53	63	112	161	389
So. Sanpete	734	10	10	76	112	225	188	601	60	54	137	98	349
Summit ...	359	11	11	78	60	145	167	450	58	42	79	91	270
Tooele	455	11	9	59	113	80	83	335	37	56	33	35	161
Uintah	409	8	7	57	52	145	126	370	44	26	76	71	211
Utah	1399	20	13	115	140	254	257	866	100	110	215	270	695
Wasatch ...	375	9	9	60	95	137	112	404	46	49	71	73	239
Wayne	180	6	5	33	14	86	67	200	23	6	47	39	115
Weber	581	8	6	48	74	160	151	433	38	44	78	111	271
Mt. Ogden	407	6	6	47	81	111	196	435	39	51	69	174	333
Pannock ...	257	9	4	33	61	24	54	172	22	39	12	31	104
Bear Lake	395	11	11	76	97	130	189	492	66	60	45	123	294
Bingham ...	500	12	11	83	107	114	156	460	68	107	63	95	333
Blackfoot ..	514	12	10	85	122	95	151	453	57	72	56	74	259
Blaine	460	12	9	...	...	...	...	...	...	...	...	...	...
Boise	330	8	8	54	113	94	99	360	36	61	55	62	214
Burley	339	10	8	55	109	98	95	357	36	68	56	63	223
Cassia	208	6	6	41	77	62	77	257	29	51	29	50	159
Curlew	130	10	5	41	55	29	59	184	25	23	11	34	93
Franklin ...	357	11	10	80	86	165	172	503	72	71	97	110	350
Fremont ...	680	13	13	117	188	216	228	749	94	111	139	153	497
Idaho	217	12	11	76	68	63	66	273	55	31	37	35	158
Lost River	127	5	5	60	80	49	75	264	36	46	43	36	161
Malad	317	8	8	62	67	200	116	445	49	41	126	82	298
Montpelier	392	12	12	85	133	120	178	516	61	64	55	98	278
Oneida	370	11	10	81	121	75	104	381	51	49	32	60	192
Pocatello ..	420	10	9	69	74	105	29	277	56	48	65	88	257
Portneuf ..	348	13	8	87	82	109	118	396	65	52	61	61	239

Y. M. M. I. A. Statistical Report, January, 1923 (Continued)

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Enrollment Officers and Class Leaders	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Raft River	160	9	9	52	121	48	52	273	37	62	32	35	166
Rigby	576	14	14	99	166	105	199	569	64	81	57	114	316
Shelley	348	8	8	64	94	105	112	375	44	61	54	72	231
Teton	300	8	8	32	45	99	34	210	25	34	94	25	178
Twin Falls	204	6	6	35	73	14	64	186	35	35	13	40	123
Yellowstone	435	9	9	56	124	76	121	377	48	62	73	79	262
Alberta ...	345	11	11	79	147	167	177	570	60	73	96	107	336
Lethbridge	216	10	10	58	137	85	96	376	51	79	53	74	257
Big Horn ...	340	7	7	30	102	120	90	342	25	69	82	58	234
Juarez	120	5	5	30	45	30	52	157	28	40	25	40	133
Maricopa ...	368	9	9	68	151	121	148	488	55	84	75	90	304
Moapa	187	7	7	47	64	61	90	262	35	37	44	64	150
St. Joseph	430	13	13	73	62	202	246	583	51	51	132	206	440
San Luis ...	210	5	5	37	61	72	61	231	29	43	50	45	167
Snowflake	258	9	9	40	85	63	88	276	22	50	15	52	139
Star Valley	334	11	11	94	88	150	135	467	59	44	68	64	235
Taylor	328	6	6	51	150	111	145	457	54	36	70	96	256
Union	160	6	6	44	68	39	50	201	33	30	23	21	107
Woodruff	425	8	7	60	80	68	95	303	45	65	50	75	235
Young	99	5	5	30	30	57	56	173	25	23	32	37	117

Y. M. M. I. A. Efficiency Report, January, 1923

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Meetings or T.-T. Classes	Total
Alpine	10	10	8	8	8	6	8	9	9	7	83
Bear River	10	10	10	8	10	9	7	10	10	8	92
Beaver	6	5	5	5	5	5	5	5	4	5	50
Benson	10	10	10	9	10	9	7	10	8	7	90
Box Elder	10	10	10	9	10	8	6	9	9	9	90
Cache	10	10	10	9	10	9	5	9	10	8	90
Carbon	9	9	10	2	6	6	8	10	6	5	67
Cottonwood	10	7	9	8	8	8	8	9	9	5	81
Deseret	10	8	7	8	10	8	8	10	5	5	79
Emery	10	10	9	5	8	8	3	10	6	9	78
Ensign	7	6	10	10	10	7	10	10	10	7	87
Garfield	10	10	10	3	10	8	3	10	3	9	76
Granite	7	8	9	10	10	10	5	10	10	10	89
Hyrum	9	9	9	8	10	8	8	9	10	8	88
Jordan	5	6	5	2	3	5	4	4	5	2	41
Juab	10	10	10	10	10	10	10	10	10	10	100
Kanab	10	10	7	2	10	9	9	9	10	7	83
Liberty	10	9	10	10	10	10	10	10	10	10	99
Logan	10	10	10	10	10	9	7	10	10	8	94
Millard	10	10	7	3	9	8	4	10	10	7	78
Morgan	10	10	9	10	8	8	5	10	8	3	81
Nebo	9	9	8	10	10	6	4	9	10	5	80
North Davis	9	6	10	10	10	9	8	10	8	8	88
North Sanpete	9	8	9	8	9	9	9	10	8	8	87
North Sevier ..	10	10	10	10	10	10	3	10	6	2	81
North Weber ...	9	8	5	4	8	8	5	8	10	7	72
Ogden	8	6	9	8	10	9	10	10	10	10	90
Panguitch	8	10	3	1	5	2	...	5	2	2	39
Parowan	8	8	6	6	10	2	9	8	6	5	71
Pioneer	9	6	10	10	10	8	7	10	9	8	87

Y. M. M. I. A. Efficiency Report, January, 1923 (Continued)

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Meetings or T.-T. Classes	Total
Roosevelt	10	10	9	10	10	10	10	10	10	9	98
St. George	10	10	7	5	8	8	7	9	2	2	71
Salt Lake	8	8	10	9	10	8	8	10	9	9	89
San Juan	10	6	10	10	10	10	5	10	10	9	90
Sevier	10	9	10	8	10	10	10	10	10	7	94
South Davis	10	10	10	10	10	10	9	10	10	10	99
South Sanpete ..	9	9	8	5	10	9	5	9	5	8	77
Summit	10	9	9	6	10	8	9	10	10	6	87
Tooele	2	4	5	4	10	4	7	9	7	3	46
Uintah	9	6	7	2	9	8	4	9	8	5	67
Utah	6	10	10	7	10	9	7	10	10	8	87
Wasatch	10	9	10	5	10	10	10	10	9	8	91
Wayne	10	6	7	2	7	4	5	8	2	3	54
Weler	8	10	10	10	10	10	6	10	10	9	93
Mt. Ogden	10	10	10	10	10	9	10	10	8	7	94
Bannock	7	6	3	3	3	2	3	3	3	3	36
Bear Lake	10	6	7	5	10	9	9	10	7	5	78
Bingham	9	6	7	9	10	9	9	10	8	8	85
Blackfoot	8	6	10	6	10	9	8	10	8	7	82
Blaine	10	8	8	5	7	7	8	10	7	9	79
Boise	10	6	9	3	10	6	5	10	8	6	73
Burley	8	7	8	3	8	7	6	7	7	5	66
Cassia	10	8	10	8	10	10	10	10	8	8	92
Curlew	10	5	10	10	8	8	7	10	2	3	73
Franklin	10	10	10	5	10	10	10	10	6	5	86
Fremont	10	10	10	9	10	8	9	10	10	8	94
Idaho	10	6	8	4	9	6	6	9	4	5	67
Lost River	10	10	6	5	10	10	8	10	10	4	83
Malad	10	10	8	8	9	10	7	10	10	6	88
Montpelier	10	5	8	6	10	9	8	9	7	5	77
Oneida	10	5	9	8	10	8	7	9	7	5	78
Pocatello	9	10	9	4	9	6	6	9	8	7	77
Portneuf	10	9	10	2	10	9	5	10	5	4	74
Raft River	10	6	7	1	8	10	8	9	3	4	66
Rigby	10	6	9	6	8	7	5	9	7	4	71
Shelley	10	10	10	7	10	8	6	10	8	7	86
Teton	9	8	6	3	10	6	7	9	5	8	71
Twin Falls	9	10	7	5	10	7	8	10	7	8	81
Yellowstone	10	10	10	5	7	6	6	9	9	6	78
Alberta	10	8	10	10	10	9	8	10	8	8	91
Lethbridge	10	10	9	10	10	10	7	10	10	10	96
Big Horn	10	10	10	8	9	6	8	10	9	10	90
Juarez	10	10	10	8	10	10	7	10	6	10	91
Maricopa	10	9	10	10	10	10	8	10	10	10	97
Moapa	10	10	7	6	9	8	10	10	6	8	84
St. Joseph	10	7	10	4	10	7	6	10	9	10	83
San Luis	10	10	6	4	10	10	6	10	....	4	70
Snowflake	10	7	6	5	10	9	9	10	5	5	76
Star Valley	10	5	10	5	9	8	8	9	9	4	77
Taylor	10	8	10	10	10	10	10	10	10	9	97
Union	10	7	10	5	10	10	8	10	10	6	86
Woodruff	7	10	10	4	10	5	4	10	....	....	60
Young	10	10	8	2	8	8	1	10	4	4	65

For January 83 stakes out of the 88 organized, reported. The Duchesne, South Sevier and Tintic stakes of Utah, and St. Johns of Arizona, failed to report. Los Angeles, being organized on the 21st of January no report was expected. The showing is most excellent. A comparative report between January, 1922, and January, 1923, should show a substantial increase in both statistics and efficiency. We thank the stake and ward secretaries for the reports. We trust they will follow them up monthly for the remainder of the season. If we can report one month, why not every month?

PASSING EVENTS



Wallace Reid, the motion picture star, died at Los Angeles, Jan. 18. He was under treatment for the use of narcotics.

Mrs. Sarah J. Burbidge died, at her home in Salt Lake City, Jan. 31, 82 years of age. She came to Salt Lake City in 1856. Chief of Police Burbidge is her son.

Judge E. T. Sanford will be associate justice of the U. S. Supreme Court, to succeed Justice Pitney, retired. His nomination was confirmed by the U. S. Senate Jan. 29.

The American flag was hauled down from the castle Ehrenbretstein on the Rhine, Jan. 24, thus ending American participation in the occupation of that area.

A monument to Escalante was unveiled at Spanish Fork, Jan. 19, in the presence of school children and citizens. Escalante visited the valley in September, 1776.

The value of the products of Utah mines in 1922, is estimated at \$39,738,000. In 1921 it was \$22,023,790. The production of gold alone increased from \$1,769,905 to \$2,201,500.

The U. S. Senate, Feb. 16, passed the house bill endorsing the agreement entered into between the representatives of the two countries concerning the funding of the debt in question.

The death of McIlissa McCarrey, of Richmond, occurred January 12, at Logan, at the home of her daughter, Miss May McCarrey. She was born in Nauvoo, Ill., April 30, 1845, and came to Utah in 1859.

One hundred and twenty-two miners were entombed in a mine belonging to the Phelps-Dodge Corporation, near Dawson, N. M., as the result of an explosion, Feb. 8. Rescue work was started immediately.

The new Lafayette school was opened Jan. 22. It has been erected at the cost of \$187,000 on the ground at North Temple and State streets, Salt Lake City, where the old building stood which was burned down in January, 1922.

Henry Clews died, Jan. 31, at his home in New York, after several months' illness, of chronic bronchitis. He was known as the dean of Wall street, and was one of the leading financiers of the country, as well as a noted public speaker.

The Washington conference on the indebtedness of Great Britain adjourned Jan. 18, after two weeks of discussion. Difference of opinion developed on the rate of interest. Further negotiations will be conducted through the British embassy in Washington.

John R. Winder died, Feb. 12, at his residence, Salt Lake City, 74 years of age. He was the oldest son of the late President John R. Winder. He was born in Liverpool, Sept. 19, 1848, and came to Salt Lake City in 1853, in the Joseph W. Young company.

Beet Cutting at Garland sugar plant, of the Utah-Idaho Sugar Company, was finished New Year's day at 3 a.m., says a Garland dispatch of Jan. 2. The plant has had a very successful season, owing to favorable weather. It has employed 225 persons and cut 199,800 tons of beets, averaging 1,192 tons every 24 hours.

Four million dollars, to develop iron and coal properties in Utah, have been raised by a bond issue, by the Columbian Steel Corporation, according to a dispatch from San Francisco, Jan. 18. This is part of the ten million dollars authorized, the remainder of which will be sold from time to time, as required.

Prof. Alice Louise Reynolds was appointed associate editor of the Relief Society Magazine, Feb. 7, at the regular meeting of the organization. Mrs. Clarissa S. Williams who has been acting as editor since last June, was sustained in that position. Miss Reynolds was also appointed a member of the general board.

Great Britain has accepted the terms offered by the United States in regard to the funding of the British war debt, "in principle." The decision was taken at a cabinet meeting, Jan. 31, in London. The terms are 3 per cent for ten years, and 3 1-2 thereafter. Further negotiations will be necessary for the arrangement of details. The U. S. senate, Feb. 16, passed the house bill endorsing the agreement entered into between the representatives of the two countries concerning the funding of the debt in question.

The defendants in the Herrin murder trial were declared "not guilty," at Marion, Ill., Jan. 19, by a jury of farmers. Seventy-seven men were indicted for the massacre of 24 men, of whom 21 were non-union laborers, on June 22, 1922, at the Herrin mine. The defense relied on "justifiable homicide" and alibis for the acquittal.

January was a record-breaker, in snowfall for Utah, is the report of the weather bureau. Precipitation was .55 inches more than the average, which is 1.38. The record shows 1.90 inches for January. Seventeen inches of snow fell during the month. The highest temperature was 57 above zero. The lowest was 21 above, Jan. 27.

Max Nordau died in Paris, France, Jan. 22. He was born at Budapest, July 29, 1849, of Jewish parents. In 1880 he went to Paris, where he practiced medicine, and he has since become famous as an author and philosopher. In 1897 he joined Perzel in the interest of Zionism, and has taken a prominent part in that movement. Though a brilliant writer, he died in poverty.

Moroni H. Kimball died, Jan. 21, at a hospital in Salt Lake City, at the age of 62 years. He was a son of the late President Heber C. Kimball. He was born May 23, 1861, in Salt Lake City, and spent his entire life in the city. For forty years he was active in the commercial circles of Salt Lake, and was a leading figure in the mercantile activities of the city.

Ex-King Constantine died suddenly at Palermo, Sicily, Jan. 11, of cerebral hemorrhage. Constantine was forced to leave Greece in 1917 on account of his pro-German attitude, but he succeeded in regaining the Greek throne in 1920. He immediately plunged Greece in a disastrous war with Turkey, whereupon he was again forced to abdicate and leave the country.

American land holdings in Mexico may be confiscated, according to a report received by President A. W. Ivins, Feb. 1. The lands mentioned in the decree of condemnation, include tracts upon which L. D. S. settlements are located. President Ivins said the Palomas company, which is hit by the decree, is one of the largest American concerns in Mexico, aside from the "Mormon" holdings.

John Clark, of Provo, Utah, died in that city, Jan. 22, 91 years of age. He was born April 20, 1832, in Clinton county, Ohio, and was the son of Samuel Clark and Mrs. Rebecca Garmer Clark. In the spring of 1848, Mr. Clark, together with his parents, came to Utah, crossing the plains in the Heber C. Kimball company, and settled in Salt Lake. The following spring the family moved to Provo, where Mr. Clark has since resided.

Officers of the Utah State Historical Society were elected Jan. 15, as follows: Professor Levi Edgar Young of the University of Utah, president; Dr. Andrew W. Kerr, vice-president; Andrew L. Neff, secretary; B. Roland Lewis, Ephraim Jorgenson, Joseph F. Merrill and D. W. Parratt, members of the board. Prof. Young says he feels that the history of Utah has been neglected and that all factions and elements must cooperate closely if the history of Utah is to be available for future use.

A new meetinghouse was dedicated, Feb. 4, by President Heber J. Grant, at Richmond, Benson stake. Two sessions of dedicatory program were held. The forenoon meeting was devoted to the auxiliary organizations and programs consisting of music and addresses by officers of the Sunday school, M. I. A., Primary association and Religion class organizations were given. The afternoon meeting was addressed by President Grant and Elder George F. Richards. President Grant offered the dedicatory prayer.

The First Regular train over the Delta-Fillmore railroad line, of the Los Angeles and Salt Lake road, left Delta, Jan. 16, at 7 a. m. and arrived at Fillmore two hours later. The new branch line is thirty-two miles in length and traverses a rich farming section of Millard county. It extends southeast from Delta, passing through Harding, McCormick and Greenwood. The altitude at Delta is 4650 feet above sea level and the ascent is gradual to Fillmore, which is the highest point on the line, being 5000 feet.

Mrs. Elizabeth Fife Bowman died at her home, Salt Lake City, Feb. 11, at the age of 76 years. She was born in Sterlingshire, Scotland, where she was baptized at the age of 16 years. She came to the United States in 1865 and to Utah in 1869. She was married to Andrew G. Bowman, in Pennsylvania in 1867. She was the mother of eleven children, nine of whom are living. Mrs. Bowman was a devout member of the Church and until her last sickness was an active member of the Relief Society and a temple worker.

"Leadership week" opened in Salt Lake City, Feb. 12, with addresses in the Assembly Hall by Elder James E. Talmage, of the Council of the Twelve, and President Anthony W. Ivins. "Priesthood is the vital power of true leadership," was the burden of Dr. Talmage's discourse, while President Ivins explained the relationship of the auxiliary organizations and the Priesthood. The Assembly Hall was well filled at the opening session, indicating a general interest in the aims and purposes of the "leadership" week.

Mrs. Harriet Rosella Dickson, of Richville, Morgan county, died after a short illness, January 16, 1923. She was born at Bountiful, January 22, 1861. In June, 1879, she married Bishop A. D. Dickson of Richville, where she has since resided. She was a faithful Latter-day Saint. She had three sons who have filled missions for the Church and one who died in military service, in 1918, at Fort Logan, Colorado. She is survived by her husband and eight children, one of whom, Elbern Dickson, is on a mission to the Eastern states.

The Lausanne conference, which convened Nov. 20, 1922, for the purpose of effecting an agreement between Greece and Turkey, broke up, Feb. 4, this year, without reaching an understanding. Ismet Pasha, for Turkey, refused to sign the articles agreed on by the Allies, imposing, as they viewed it, upon the Angora government the economic obligations contracted by the old Turkish regime. Nor could they accept the proposition regarding judicial guarantees for foreigners. And there was no agreement, no peace treaty.

Monsignor Ernesto Filippi was expelled from Mexico, by order of President Obregon, Jan. 14, for participating in religious observances contrary to Mexican law. The occasion was the unveiling of a statue to our

Savior, and the ceremonies were held outdoors, which the law, it seems, does not permit. The news of the expulsion of M. Filippi, who is the "apostolic delegate," when received in the Vatican, produced a painful impression, and the pope ordered Cardinal Gaspari to make him acquainted with all the particulars.

Five tidal waves swept the coasts of the Hawaiian Islands, Jan. 3, following seismic disturbances in the depths of the Pacific. The damage done is estimated at \$1,500,000 and some lives are reported lost. Professor T. J. See, government astronomer at the Mare Island observatory, says he believed the earthquake to be a continuation of the recent Chilean disturbances, in which, according to him, the ocean seeped under the earth off the west coast of South America. The seismograph at the U. of U. recorded the earthquake as coming from a distance of approximately 5,000 miles.

The Ogden Union depot was severely damaged by fire, Feb. 13. Only the walls and charred timbers of the clock tower and the south half of the building remain. The loss is estimated at \$150,000. According to the depot officials, the fire started in a room which had been occupied by the depot employees on the second floor. The flames were communicated quickly to the other rooms because of the fact that the woodwork on the floor was redwood and burned like tinder. As quickly as possible all depot employees who were not aiding the passengers were pressed into service removing records and furniture.

A sizzling prayer was offered in the House of the Colorado legislature Feb. 8, by Chaplain J. R. Rader. He said: "O, Lord, how long is this condition to endure. Our courts are corrupt, God has been expelled from our churches, our pulpits are filled with essayists, our boys and girls are going to the dogs, our laboring men are going to work with empty pails, while the middlemen wax fat on exorbitant profits." After having declared that the banks are bursting with money, he asked the Almighty to guide the legislators in their daily functions so that greed might be overcome and "justice done among men." The legislators protested against the views expressed.

The Jex Family reunion was held on New Year's day in the Third ward amusement hall, at Lehi, where a splendid program was presented. Patriarch William Jex urged his children to observe the principles of the gospel, promising them blessings if they would do so. He asked them to love one another and to obey the laws of the land, and not try to be a law unto themselves. He stated that there had been twelve births, five marriages, and two deaths in the family during the past year. It was stated that the Jex family had spent about eighty years doing foreign missionary work, visiting many foreign lands and the United States to carry the gospel message. This reunion is an annual affair, and a committee was chosen to arrange for the reunion next year. About 200 members of the family were present.

Willard Lorenzo Young died, Jan. 19, at his home in Blackfoot, Idaho, at the age of 62 years. He was the son of the late Joseph Young. Dr. Seymour B. Young, of Salt Lake, is a half brother. He also is survived by numerous other relatives in Utah. At 19 years of age Mr. Young entered the employ of the old Utah Northern railroad as telegraph operator at Spring Hill, Mont. Later he was employed by the same company at Dillon, Mont. and Camas, Idaho. About a year later he entered the service of the Utah Central railroad at Salt Lake. He was transferred to Ogden the same year, working there until 1885. In 1885 he entered the service of the Southern Pacific company in Nevada, but later was sent back to Ogden as ticket agent, remaining there until 1890. In 1890, Mr. Young went to Oregon and engaged in the mining business there and in California for thirteen years. During this time he made his headquarters in Baker City, Oregon,

and worked for the Oregon-Washington R. R. & N. company at different periods, relieving operators and other station forces. In June, 1903, he was re-employed as operator of the Oregon Short Line at Divide, Mont., and was promoted to agent at that point July 14, 1904. In February, 1905, he was transferred to Mackay as agent, and was transferred to Blackfoot as agent November 20, 1907.

Mrs. Elizabeth Evans Hughes Paul, a pioneer of 1861, passed away at her home at Salt Lake City Jan. 17, 1923, aged 91. Her long life spanned and the radio "which girdled the earth in twenty minutes." Mrs. Paul father built the first railroad in England. She lived to see the airplane and the radio "which girdled the earth in twenty minutes." Mrs. Paul herself bore a heroic part in life. She first heard the gospel preached in Welsh, a language which she did not understand, but embraced it for the spirit. With the help of Erastus Snow (whom she called her "beloved apostle") she emigrated west. She walked across the plains that her sick husband and little girls might ride. Grim toll was paid to that journey in the grave of her youngest child which was left heaped with rocks. Her husband, Peter Hughes, died three days after reaching the valley. She subsequently married James P. Paul, who died aged 74, in 1891. She presided over the 10th ward Relief Society for twenty years. Some of the service that Sister Paul has given to women was repaid by the devotion of her youngest daughter, Miss Maud Paul, to her. Her home was noted for the beauty of its gardens. Late years she had devoted to work for her dead. She is survived by the following sons and daughters: Mrs. Mary Hughes Neely, Dr. Martha Hughes Cannon, Prof. J. H. Paul, Mrs. Lotta Paul Baxter, Joseph E. Paul, Mrs. Barbara Paul Ballif, and Miss Maud Paul; also by thirty-five grandchildren and twenty-one great grandchildren.

The Ruhr Invasion.—French troops occupied Essen, Jan. 11, and marched towards Bochum. No disorders were reported, but Chancellor Cuno declared in the Reichstag that Germany's reparation obligations would cease, and that there could be no further direct dealings with "the treaty-breaking powers." Diplomatic relations with France and Belgium were broken off Jan. 10, by Germany, by the recall of the German representatives in Paris and Brussels.

France decided to isolate the Ruhr, from the rest of Germany, and virtually to attach that region to France and Belgium economically, and to make it an "independent" buffer state on the Franco-German frontier. Germany, Jan. 23, sent to the powers a vigorous protest against the French occupation of German territory, designating the proceedings as a breach of the Versailles treaty, defiance of international law, and violation of the sovereignty of Germany. A French court martial, Jan. 24, fined Herr Thyssen and five other Germans for remaining loyal to their government.

Bochum was occupied by the French forces in Germany, Jan. 15. This is the center of the Stinnes steel works. The same day the occupation of Gelsenkirchen was reported. At Bochum one German was killed and two Germans were seriously wounded by French soldiers who tried to quell a clash between Nationalists and Communists. This is the first serious disorder since the occupation. Meetings of protest were held all over Germany on Sunday, Jan. 14, and instructions were issued to owners of coal mines, not to furnish the invaders with coal. The French then decided to extend their invasion northeast, east and southeast, to important railroad junctions. The *Allgemeine Zeitung* says of the invasion: "It began at Essen, but where will it end? The further they move in the longer will be the way out, for didn't Arminius lure the Roman legions so deep into the Teutoburger forest that escape no longer was open to them?" On Jan. 17, it was reported that Italy had offered to mediate between France and Germany.

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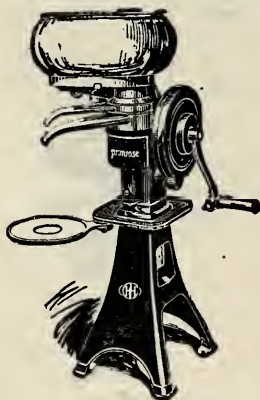
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